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THE TEACHER AS AN INDIVIDUAL.

Those with whom biography, and particularly autobiography, is a favorite form of reading, often have occasion to note the influence exerted by teachers of strong personality upon men who have afterwards attained sufficient distinction to make the story of their lives worth reading about. The literature of autobiography is full of tributes — appreciative, affectionate, grateful, and reverent — to the memory of the men who, at the impressionable age of the writers' lives, gave to them the bent that was to remain characteristic, inculcated the ideals of learning or of conduct that were thereafter to be pursued. The affection of Marcus Aurelius for Fronto, of Xenophon and Plato for Socrates, are classical instances that at once rise in the memory. The tribute of the Florentine to his teacher, met upon the Fiery Plain of the Seventh Circle, and reminded of

> "La cara e buona imagine paterna
> Di voi, quando nel mondo ad ora ad ora
> M'insegnavate come l'uom s'eterna,"

has been repeated, with every possible shade of tender expression, by all sorts and conditions of men of the modern world, down to the pupils of Arnold at Rugby, and of other teachers of our own day. The name of many a faithful teacher has been rescued from the oblivion that else awaited it by some such tribute as that of Dante to Brunetto, uttered by some voice that has compelled the world's attention, and many a reader of such utterances has felt a responsive thrill of gratitude as he has recalled the devoted ministrations and sympathetic guidance of some teacher of his own youth.

It is to be noted that in nearly all cases of the class now under discussion, the teacher is remembered as an individual, a distinctly-marked character, a personal influence for good; rarely, if ever, as the representative of a system or the exponent of a method. Stress is laid upon the fruitful contact of soul with soul, not upon the workings of the educational machinery, however nice the adjustment of its parts. Nor is the teacher thus held in grateful remembrance because of his success in cramming the student with facts, or because of his skill as a disciplinarian. Success of this sort may be accounted highly by administrative educational bodies, but is as nothing in the

afterglow of the student's recollection, unless associated with success of a very different kind. It is wisdom rather than knowledge, sympathetic insight rather than mere strength of will, that makes upon the student a lasting impression and leaves him with an abiding sense of deep obligation to his mentor. However completely a teacher may achieve the lower aims of educational work—the aims that are tested by examinations, and theses, and the observation of official visitors—a student will feel but slight personal indebtedness if the higher aims have not at the same time been sought after with equal strenuousness. It is in the realization of these higher aims that the pith of the matter is found, and school inspectors (unless they be men of the Matthew Arnold type) can know next to nothing of the degree to which they have been realized.

Many wise writers upon education have sought to set forth the really vital aims of the art pedagogic; none, perhaps, more successfully than Mr. John Morley. He says:

"There appear to be three dominant states of mind, with groups of faculties associated with each of them, which it is the business of the instructor firmly to establish in the character of the future man. The first is a resolute and unflinching respect for Truth; for the conclusions, that is to say, of the scientific reason, comprehending also a constant anxiety to take all possible pains that such conclusions shall be rightly drawn. Connected with this is the discipline of the whole range of intellectual faculties, from the simple habit of correct observation, down to the highly complex habit of weighing and testing the value of evidence. The second fundamental state in a rightly formed character is a deep feeling for things of the spirit which are unknown and incommensurable; a sense of awe, mystery, sublimity, and the fateful bounds of life at its beginning and its end. The third state, which is at least as difficult to bring to healthy perfection as either of the other two, is a passion for Justice."

Here is a programme indeed, one not embodied in any official document, and quite irreducible to the neat formulas of methodology, yet more or less distinctly present in the consciousness of every true educator, and the object of his most earnest desire. Such were the aims of Socrates, as far as we may disentangle them from the iridescent web of Platonic expression; such have been the aims of the inspired teachers of all generations since.

What, it may well be asked, is the bearing of these extremely abstract considerations upon the actual problems of the present educational day? To us the reply seems very obvious. Such aims as we believe to be the most essential of all in education are not easy of attainment at best, and whatever tends to repress the individuality of the teacher tends also to make impossible the attainment of these aims. Most teachers, in most civilized countries to-day, are so cabined, cribbed, and confined, by administrative prescription, that they are not free to be individuals at all; they are only cog-wheels in the machinery. What we are sometimes tempted to call the curse of centralization has so fallen upon most of our educational organizations that the very word "system" has come to have the connotations of lifelessness, and inadequacy, and dull uniformity. The higher education has generally learned the lesson that system, although an excellent servant, is a poor master, but the lower education everywhere calls loudly for emancipation. The teacher in a German *Gymnasium*, a French *lycée*, an English board school, or the school of an American city, is so hampered by needless regulations and requirements, by the drudgery of unnecessary bookkeeping and prescribed written work, by the exigencies of over-detailed courses of instruction and ill-chosen text-books—to say nothing of the negative embarrassment resulting from a sadly deficient school equipment — that he becomes utterly disheartened at the thought of doing good work under so great a variety of adverse conditions, and can only resign himself to his fate.

Take the matter of text-books alone: a text-book is a tool, and its chief excellence is in being fitted to the hand that must use it. There is no more reason why a teacher should have forced upon him a text-book that he does not like than there is for denying a cabinet-maker the right to select his own tools. It is irrationally urged that a school system must be based upon the use of uniform school manuals; whereas uniformity in such a matter is not even desirable, let alone being necessary. In our own country, we act for the most part upon the crude theory that administrative boards may properly select the text-books to be used by teachers, and the patent evils for which this notion is responsible are counted as nothing in comparison with the blessings of uniformity. The simple truth is that uniformity in this and many similar matters is the veriest bugbear, and that what is needed more than anything else is the reduction of prescriptive uniformity to the barest minimum. In fact, the attitude of the educator towards this subject should be that every sort of uniform regulation must give indubitable proof of its necessity before it has any right to exist; the prevalent attitude being, we need hardly say, that the presumption is in

favor of the uniform rule. Local option is as essential to educational as to political vitality, and it should be extended not merely to every school, but to every individual teacher, in every case possible.

The urgent plea, heard at all educational gatherings, and voiced in all educational journals, that we need better teachers in our schools, is doubtless the one to be kept most prominent in current discussions, and can hardly be repeated too persistently. But when the question of ways and means comes up, there are opportunities for a wide divergence of opinion. What we most need is pedagogical training, says one; another rides the hobby of increased superintendence; a third finds in higher salaries and permanent tenure a sovereign remedy for the evil of inefficient teaching. All these opinions have their weight; and, doubtless, our teachers would be better as a class if more of them were first professionally trained, then wisely guided during the early years of their work, and all the time assured of advancement in proportion to the development of their ability, and of a compensation befitting the high character of their calling, and the social status which should of right be theirs. But, excellent as all these things are, we venture to think a still worthier aim that of making the profession of teaching attractive by making it one that may be pursued without the loss of self-respect. We do not get the best kind of men and women in our schoolrooms, mainly because we make it only too evident that we do not want them. The kind of person who ought to be there is the kind of person who is not likely to be willing to submit to the petty regulations with which most of our teachers are hedged about. Too many of our public school systems have as their basis distrust of the teacher's ability, and even of his honesty. Then, when it is suggested that such and such matters may very suitably be left to the discretion of the individual teacher, we are informed that he cannot be trusted to deal properly with them. There never was a more vicious circle of reasoning. The formula seems to be: first, to eliminate from the schools all persons likely to have and to exercise good individual judgment; second, to complain that those who are left cannot be trusted to think for themselves, but must have their work laid out for them on the most rigid lines. We firmly believe that this deliberate suppression of the teacher's individualism is one of the greatest evils that now exists in our public education, and that it offers a field for the reformer quite as promising as that which is offered by the question of superintendence, the question of professional training, or the question of compensation and tenure.

THE TEACHING OF ENGLISH AND THE MAKING OF WRITERS.

The recent volume on the teaching of English, made up of the papers contributed to The Dial during the past year by sundry college professors, suggests a train of thought to the literary worker, the main points of which may herewith be set down.

Anyone who takes the trouble to examine the book, and who knows the earlier conditions of English culture in our institutions of learning, must perforce testify to the betterment of the situation chronicled therein. In half a dozen or more places in this country, the student may now, instead of the vague, aimless æsthetico-critical smattering that did service aforetime, receive a symmetrical and catholic training in the linguistic, historical, comparative and purely literary aspects of a study which is coming properly to be recognized as a natural culture-centre for men and women of our speech. By adopting the German method and taking advantage of the specific courses at several colleges, a post-graduate scholar can get a broad training such as was not dreamed of a generation ago.

But conceding this improved situation, a question of paramount importance to the embryo litterateur arises: to-wit, Under present conditions may one wishing to fit himself for the career of letters take, with the best results, the modern course in English offered by a progressive university or college? The latter-day tendency, increasingly, is to emphasize the philological side of English study; this being a reaction from the previous too exclusive devotion to æsthetics, and a natural result of the wonderful development in the vigorous young science of language. Like all reactions, in some quarters it has gone too far, so that occasionally a thinker like Professor Corson sounds a note of warning. Young men have forgotten literature in a still-hunt after the umlaut; they have failed to see the forest for the leaves. But while the attention to philology, as such, may be prosecuted with a zeal which forgets that—at least for the future literator—it is but a means to an end, it is *quite* true that a thorough grounding in historic English, enabling the student to trace steadily the evolution of both language and literature from the beginnings, makes the best possible basis for all other exercise in the use of the mother-tongue for purposes of literary creation. He who has traced organically English literature from the start, who knows not only his Chaucer and Shakespeare, but his Beowulf and Cædmon as well, may be trusted to have a sense of English as an instrument of expression and a medium of thought such as one not so thoroughly indoctrinated could

not command. If the initial severe linguistic drill be not allowed to swamp æsthetic taste and interest, he who undertakes it will rejoice thereat for the rest of his literary life.

It is further to be said that he who now essays to study English, looking eventually to literary work, gains much from the fact that the subject can be pursued in its historic associations, atmospherically: in other words, English can be investigated as one of the allied groups of Germanic tongues. The English scholar of the present day makes the acquaintance not only of Old English, but of the German, Dutch, and Scandinavian languages, and he gets in this way a comparative survey of the speech and literature of a number of important and richly productive tongues bound by blood-ties to his own. The immense advantage to literary culture of attention to the classics has been insisted upon, time out of mind: a similar drill, and a similar, though perhaps not equal, enrichment is won from a knowledge of these linguistic first and second cousins of English. Thus, to indoctrinate the English-speaking and English-reading person for purposes of culture is surely quite as well as to steep him in the classic lore traditionally regarded as the beginning of philological and other wisdom. By this collateral study, as we might call it, a grip on the mother-tongue, an insight into her idioms and thought-modes and modes of expression, together with a comprehension of those qualities she shares with her sister-languages, may be gained, such as shall prove invaluable to the writer. At the same time, he acquires the elements of comparative criticism and is in a position to go on and get all the more from the wider linguistic and æsthetic experience of Greek and Latin. This possibility of beginning language and literature study at home, with the native tongue, and working out therefrom by way of the germane tongues, the improved methods now obtaining have put within the reach of all.

And the literary worker *in posse* has, too, the vantage-ground of some sort of organized treatment of the several departments of English — whether philological, critical, or æsthetic. The curricula outlined by the teachers in the book suggesting these reflections showed plainly enough such a recognition. Doubtless the articulation of the parts will be clearer in time to come: it may well be that, sometime, the scientific historical study of the drama, the essay, fiction, and poetry, in their genera and species, will be pursued in some such fashion as was adumbrated by a DIAL correspondent months ago — and great were the gain thereof. But the student can now at least elect courses in the historic development of language and literature, in the dynamics as well as statics of the subject, with a proper culmination in the spiritual philosophy underlying more technical and material phases of his work, which should furnish forth a writer well-equipped and in the best sense informed with a true culture.

The individual literary forms, then, are beginning to be studied in what may be called, with no unpleasant implication, the scientific spirit,—which is just the way to help the writer to the technique of his craft. In fine, the present hopeful status is expressed when we say that the teaching of English to-day, in the enlightened centres, puts the student in the way of mastering the rationale and the technique of his work; thereby restraining and moulding to the best and highest uses the fund of æsthetic appreciation which, if it be in him by birthright, will be fostered, not killed, by this broad, stern, wholesome discipline. And this, English instruction can now claim to do for anyone who undertakes the study with the intention of adopting literature as a life-work. The writer of this article (if he may be pardoned a personal reference which illustrates his point) subjected himself for a term of years to a strict philological training, with the expectation of taking up work which would be a natural sequella to such study. And although he has deflected into journalistic and general literary work, he wishes to testify that he would exchange for no other drill, extending over the same time, the familiarity with the organism of language and literature derived from that close and on occasion dry experience with English in its past and present story. It is an experience needed to place the worker on easy terms with his tools; it is an influence which should do much to remove the taint of Bohemianism which from time immemorial has been detected in the works and ways of Buckthorne and his friends.

RICHARD BURTON.

EUGENE FIELD.

The sudden death of Eugene Field, on the fourth of this month, removed a conspicuous figure from the small group of literary people who make Chicago their home. He was probably the most widely known of them all, for his ten years' unbroken connection with a local newspaper had wrought for his reputation the usual cumulative effect; he was, besides, a familiar figure on the platform, and, as a reader of his own verses, had become known to many thousands of hearers. Born in 1850, he was in the prime of life at the time of his taking-off, and his later work gave evidence of progress towards a riper culture than he had, for the most part, displayed in his earlier writings. His talent deserved a better fate than that of lifelong service to journalism, the taskmaster that impelled him to many a hasty and unconsidered utterance. Time will sift the meritorious things in his work from the heap of unsightly scoria in which they are embedded, and is likely to preserve the better among his lyrics. His life was lighted by

> "The loveliest lamp for earthly feet,
> The light of little children, and their love,"

and it is as a poet of childhood that he will be chiefly remembered. His published writings consist mainly of two books of prose tales, two books of verse, and a paraphrase of Horace.

The New Books.

WALTER PATER'S LAST VOLUME.*

This second posthumous collection of Mr. Pater's essays, of "miscellaneous studies," has probably been expectantly waited for by a larger number than greeted any of the books published during his lifetime. Mr. Pater's reputation extended but slowly. There must have been many readers of Mr. Mallock's "New Republic" twenty years ago who wondered somewhat at that singular and disagreeable Mr. Rose. Who was it that could be put in along with Matthew Arnold and John Ruskin? At that time Mr. Pater was generally known only by his studies in "The Renaissance." To-day it is not so unnatural to think of him as one of the chief critics of art and literature of our day. His seven volumes are well-known, and he is well or ill thought of by many.

Different people value him for different things. For my part, on reading this last book of his, I think mostly of Mr. Pater's ideal of a way of life, of the group of some half-dozen very distinctive characters which he created, and of his rather singular style. A style Mr. Pater certainly had, although there exists no very valuable characterization of it. "Long-drawn music" it is called by one, and "whipt cream" by another; but more definite views are somewhat to seek. It is an interesting style, however, and one which rather challenges a man to define it. One thing obvious enough is that in the course of the thirty years in which his work was published, his style underwent a great change. Certain enduring qualities his writing always possessed,— it was always scholarly, always harmonious, always subtle, and there were also certain constant minor habits,— but in his later years his style had undergone so great a change that many admirers of "The Renaissance" must have been out of patience with "Plato and Platonism." The reader of this posthumous volume will be interested in looking first at "Diaphaneitè," the earliest piece of his work that we have, and then at "Pascal," the last. In a greater degree he will experience what he may have remarked in reading the essay on Coleridge in "Appreciations," the first half of which appeared in 1866 and the second in 1880. The difference wrought by fourteen years is not quite so marked as that wrought by thirty, but still it is not very hard to perceive it. In "Diaphaneitè" he writes:

> "Simplicity in purpose and act is a kind of determinate expression in dexterous outline of one's personality. It is a kind of moral expressiveness; there is an intellectual triumph implied in it. Such a simplicity is characteristic of the repose of perfect intellectual culture. The artist and he who has treated life in the spirit of art desires only to be shown to the world as he really is; as he comes nearer and nearer to perfection, the veil of an outer life not simply expressive of an inward becomes thinner and thinner. This intellectual throne is rarely won. Like the religious life, it is a paradox in the world, denying the first conditions of man's ordinary existence, cutting obliquely the spontaneous order of things." (P. 217.)

In "Pascal":

> "There are moments of one's own life, aspects of the life of others, of which the conclusion that the will is free seems to be the only — is the natural or reasonable — account. Yet those very moments on reflexion, on second thoughts, present themselves again, as but links in a chain, in an all-embracing network of chains. In all education we assume, in some inexplicable combination, at once the freedom and the necessity of the subject of it. And who on a survey of life from outside would willingly lose the dramatic contrasts, the alternating interests, for which the opposed ideas of freedom and necessity are our respective points of view? How significant become the details we might otherwise pass by almost unobserved, but to which we are put on the alert by the abstract query whether a man be indeed a freeman or a slave, as we watch from aside his devious course, his struggles, his final tragedy or triumph. So much value at least there may be in problems insoluble in themselves, such as that great controversy of Pascal's day between Jesuit and Jansenist." (Pp. 55, 56.)

The difference between these two extracts may in varying degree be perceived between all Pater's earlier work and the greater part at least of his later. It is an interesting difference. It is not merely that in his early work the sentences are shorter, although this is doubtless on the whole the case. Nor is it that the sentences are less complicated, or that there is more predication, although this also I suppose to be the case. The difference is probably as much in the thinking as in the writing. In the early passage we have a number of direct statements, carefully modified and limited it is true, but quite clear-cut and authoritative. Half a dozen generalizations are presented to the reader; each of independent interest, although of course they are closely connected. But the later passage offers nothing of the sort. We have approximations to the right idea, second thoughts, assumptions, queries rather than questions, personal experience, remarks, the whole

*MISCELLANEOUS STUDIES. A series of essays by Walter Pater. Prepared for the press by Charles L. Shadwell. New York: Macmillan & Co.

aiming to leave us in a state, not of certainty, but of prepossession. This is persuasion; compared with this the early manner seems trenchant. Certainly that little Oxford essay seems crude to those who have learned to like Mr. Pater's later writing. Its serried phalanx of sentences, each one stiff and rigid, sharp and polished, like a spear stuck up in the air, strikes us a little harshly. And yet, although it may be crude, it is not so very different from a much finer and more familiar piece of work which came not so long afterward, the Conclusion * to "The Renaissance." The style there is very definite and direct,— one reason why people remember it better than Mr. Pater's later utterances.

"Not the fruit of experience, but experience itself, is the end."

"To burn always with this hard gem-like flame, to maintain this ecstasy, is success in life."

"Not to discriminate every moment some passionate attitude in those about us . . . is, in this short day of frost and sun, to sleep before evening."

Compare such convictions with the "Essay on Style," fifteen years later:

"In Pascal, for instance, in the persuasive writers generally, how difficult to define the point where, from time to time, argument which, if it is to be worth anything at all, must consist of facts or groups of facts, becomes a pleading—a theorem no longer, but essentially an appeal to the reader to catch the writer's spirit, to think with him, if one can or will — an expression no longer of fact but of his sense of it, his peculiar intuition of a world prospective, or discerned below the faulty conditions of the present, in either case changed somewhat from the actual world."

Such a change in the mode of expression might very possibly indicate nothing more than a change of intention, a desire to get closer to the real current of our thought, to approximate more nearly to the actual forms of our speech. Such doubtless it was, — there are many evidences of the endeavor, too many to cite here,— but comparing it with some other considerations, it seems as though this change in the mode of expression must have been the outward indication of a change in the way of thinking. A change in a man's way of thinking, of looking at things, is nothing extraordinary; it is, on the other hand, almost a necessity, especially in the case in question. Mr. Pater never acquiesced, to put it as he put it himself, in a facile orthodoxy of his own. A writer in "The Quarterly Review" for last July spends some time in commenting on Mr. Pater's "recantation," as he calls it; and certainly the tone of "Marius" is not the tone of the conclusion to "The Renaissance." It is hardly right to speak here of recantation; some years after writing "Marius" Mr. Pater restored the omitted conclusion to its former place. But although he desired to stand to his old views, there need be no doubt that the "Conclusion" did not fully express his then position; one sees readily enough, on reading it along with the chapters in "Marius" which express the same matter (chapters viii., ix.), that there has been a change. The same sources, the same ideas, the same conclusions; and yet the temper is wholly different. Whatever ideal of a way of life is put forward in that "Conclusion" had evidently, by the time of "Marius," been, not rejected probably, but left behind. Mr. Pater, never holding that any conviction was ultimate, had got beyond his earlier view. He had doubtless developed somewhat in ten years; strange if he had not.

As to where he found himself, there is a little evidence, though not of the most definite character. The development of the thinking and feeling of Marius is something of an indication. But if we pass by for the moment the possibility of deductions from this particular piece of fiction, and look about us for other evidence of Mr. Pater's ideas at this time, we come at once to the "Imaginary Portraits." Of these, four were published not long after "Marius"; the present volume gives us three more. One of these last was written in 1878, the two others much later. Of all seven, none bear the stamp of autobiographic feeling more than do "The Child in the House" and "Sebastian van Storck," of which the latter is more to our present purpose. In "Sebastian van Storck" we have a young man who, by hard thinking, had carefully elaborated a way of life for himself, and was come finally to an attempt to put it in practice. We need not suppose that the particular line of thought in question had ever been Mr. Pater's own (although there is a far-away echo in "Emerald Uthwart"), but we may perhaps believe that there was something reminiscent in the general situation. To think out carefully a way of life, and to try to walk in it,— this is the story of Sebastian, and of Marius, and possibly enough of Mr. Pater himself. But then, in the case of Sebastian we have the sudden sweeping on of a logic beyond the timid assurances of reason, and the man is

* Mr Louis Dyer in "The Nation" for August 23, 1894 (p. 139), says it was written in 1868. Mr. Shadwell, in the bibliography prefixed to "Miscellaneous Studies," makes no mention of the fact, if it be such. But there are one or two minor errors in that bibliography, and it may be that the "Conclusion" was written some years before publishing.

hurried out of his carefully arranged life into an act of self-sacrifice which brings about his death. It was something that he had not foreseen, had not deduced from his premises; and yet it was harmonious, almost syllogistic, right. So also was it with Marius. Prepared as he was for Christianity, by many thoughts and infinite feeling, it needed the pressure of external events to carry him out of his own circle of reasoning into the self-sacrifice which left him dead with those who had long been his brothers in the spirit and his sisters. It would be hardly right to attempt to go further, but all reading of Mr. Pater's later work tends to make one believe that he was himself advancing from the ground on which he had once felt secure, advancing cautiously, slowly, always testing his foothold, and yet always with a presentment that there might at any time, and that suddenly, come to pass something that should knock from his hand the staff with which he groped and snatch him swiftly into the splendor of convincing and glorious light. The particular point which he had reached is as well indicated as we need expect in some of his later writings—let us say, in the first and last chapters of "Plato and Platonism." In this last volume there are slight hints in the essay on Pascal.

Such as it may have been — this conception of a way of life, of Mr. Pater's later thought— we are always feeling ourselves near it when we turn to the group of distinguished and imaginative characters which form so attractive a part of his later work. These young men, Marius, Hippolytus, Duke Carl, Emerald Uthwart, and the others, have not a few points in common which readers of Mr. Pater will easily think of; but perhaps especially this, that each one was something of a stranger to the world he lived in, separated from it invisibly, though effectively, by the veil-like cloud of his own eager or intense feeling and thinking. Each one was influenced by surroundings, but the vital principle was always within. Of some of the "Imaginary Portraits" can this be said less properly than of others,— quite properly, however, of Emerald Uthwart, whose story now appears for the first time in book form. It has almost as much charm of circumstance as Denys l'Auxerrois. The curiously unreal story is told with such a certainty of human touch that one lingers in the exquisite surroundings, to the neglect at first of the character itself. And yet just now it is of the boy Emerald himself that one would think — the ideal of the pure, beautiful youth which Mr. Pater loved, which he has by other ways than by direct portrait presented to us; and the early life, the school life, of Emerald is quite representative of the moods, the temper, that we have in mind. Deprived somehow of the natural, the hereditary freedom that seemed his right, he honestly, even submissively, gave himself up to the influences and requirements of his school-days; the result being, as with Marius or Hippolytus, a life of happy, loyal, and unconscious preparation for an unknown end, which when it came was unexpected, at first incomprehensible, and always wholly noble. A sort of cultivation—*ascêsis*, as he so often called it — submissive, self-restrained, open to all good impressions, such, so far as we can judge from the matter as well as the manner of Mr. Pater's more recent work, was the result into which the Epicureanism of the "Conclusion" might very possibly have developed. By no means self-indulgence, not even self-cultivation merely: it was rather a kind of expectant self-development, a recognition of duty, of responsibility, a feeling of the need of preparation; of preparation for what we are nowhere informed, and it would be almost a mean curiosity for us to inquire. If Mr. Pater had written an autobiography, we might doubtless know. As he has reserved his opinions on the matter, we may well enough be content with the assurance of our own.

In reading a book like this, published after the death of an author one values, one is tempted to think more of the man himself than of these particular pieces of his work. And so I have been led to neglect the two reminiscences of Mr. Pater's earlier work—the papers on Raphael and Art in Northern Italy; as well as the beginning of a new vein—the studies of the Cathedral of Amiens and the monastic church of Vézelay. There is also the lecture on Mérimée, besides the others I have noted, all making up a collection, miscellaneous certainly, as in the painfully prosaic name (which we may hope is due to Mr. Shadwell), but as certainly representative. It is hardly to be thought that the book will much enhance the reputation of its author, but it will make evident once again that nothing of Mr. Pater's fell much under his best. It needs no comment nor praise; it is ripe and beautiful work, and with "Greek Studies" offers a fitting example of the range and quality of one who has for some time been recognized as among the most distinguished and characteristic men of letters of our day. EDWARD E. HALE, JR.

A New History of Education.*

No man who uses the English language as a medium of thought has done more to give education a definite status as a science and an art, and particularly as a university study, than Professor Laurie of Edinburgh. To justify this opinion, it is sufficient on his side to mention his "Institutes of Education," "Occasional Addresses on Educational Subjects," "Life of Comenius," "Training of the Teacher," "Rise and Early Constitution of Universities," "Primary Instruction," "Teacher's Guild Addresses," "Language and Linguistic Method," and the present "Historical Survey of Pre-Christian Education," which is much the most valuable, as it is much the largest and most pretentious, work of all. We do not, in fact, recall a single writer of this class who can point to a series of equally valuable pedagogical writings. His inaugural address on the "Training of Teachers" still remains the best vindication of the Chair of Education.

Before the philosophical student of education has finished the Introduction (pp. 8) of "Pre-Christian Education," he discovers that its author has seized the right point of view. Education is not a fact to be studied by itself. It does not stand apart, separate, unrelated, and alone. It is an outgrowth of ideas, philosophies, religions, and institutions. It is related to race and national character, and to the spirit of the time. It is an integral part of the surrounding civilization. The education that is furnished in the schools of any country at any time may profoundly affect the culture, the sentiments, the institutions, the learning, the mental and moral character, of ensuing generations; but is itself shaped and inspired by the existing factors that fall into these several categories. Hence, such education may be conceived under two aspects: As a result or product of the past or existing culture, and as a factor or cause of the coming culture. Human history is continuous, human society homogeneous; and no characteristic social fact — religion, government, or education — can be understood if torn away from its connections. It must be studied *in situ*. Such fact is part and parcel of the whole life of the people. Educational facts and ideas, therefore, must be taken along with philosophical, social, religious, industrial, scientific, and political facts and ideas. They all sustain to one another the relation of mutual cause and effect. Hence no intelligent student of the history of education will take up the education of any age or country as a separate or distinct subject. He will search out its antecedents — will inquire into what soil of culture it strikes its roots.

And this last is what Professor Laurie does. He begins with telling us that "the history of education is involved in the general history of the world. No adequate survey of it is possible which does not presume a considerable acquaintance with the history of the leading races which have occupied and subdued the earth, and formed themselves into civilized societies." This is raising the history of education at once to the rank and dignity of philosophy; it is spreading it over a large part of the territory to which the phrase "History of Civilization" is ordinarily applied. But, lest his theme escape him, owing to its very vastness, he limits its field, as follows:

> "For by education, even in the narrow sense in which the word must be employed here, I understand the means which a nation, with more or less consciousness, takes for bringing up its citizens to maintain the tradition of national character, and for promoting the welfare of the whole as an organized ethical community. It is essential, therefore, that we should understand the objects which the nation, as such, desired to secure; in brief, its own more or less conscious ideal of national and civic life, of personal character, and political justice. If we can ascertain this by the study of its highest products in men, deeds, and arts, we have made a great step towards interpreting the course of training through which it would naturally endeavor to subject its youth by means of its laws and institutions."

Starting from this base-line, Professor Laurie divides his subject into four grand divisions: The Hamitic race, confined wholly to Egypt (pp. 87); the Semitic races, Arabs, Babylonians, Assyrians, Phœnicians, and Hebrews (pp. 50); the Uro-Altaic or Turanian races, limited to China (pp. 52); the Aryan or Indo-European races, embracing India and the Hindus, the Medo-Persians, the Hellenic peoples, and the Romans (pp. 271). Again in the last division 230 pages are assigned to the Greeks and Romans alone; and when we reflect on the fuller educational development of these people, the far richer literary memorials they left behind them, and the transcendent influence they have exerted upon subsequent history, we cannot say this assignment is disproportionate. So far from slighting the peoples of Egypt and Asia, Professor Laurie has rather sought to do them fullest justice; and,

* Historical Survey of Pre-Christian Education. By S. S. Laurie, A.M., LL.D., Professor of the Institutes and History of Education in the University of Edinburgh, etc. New York: Longmans, Green, & Co.

in a sense, the most interesting and valuable parts of his books are the parts in which he has described their education. The educations of Greece and of Rome have been the not unfrequent themes of able writers; Israel and China also have received considerable attention; but the educations of Egypt, India, the Arabs, Babylonians, Assyrians, and Phœnicians have been obscure topics, and information could only be picked up, at least by English readers, here and there. Professor Laurie has made diligent search for material in preparing these sections of his work, and if he has found little, the reason is that there is little to find. Such as exists he has brought together and presented in a clear and interesting manner, not failing to connect the outward facts with some of the inner ideas from which they have sprung. The accounts of the Hebrew and Chinese educations also are well done. We could, indeed, criticise the handling of all the Oriental educations in one important feature. The writer has not sought, as he might have done, for the grand underlying Oriental ideas, as repose, conservatism, love of decoration, ceremony, and propension to "wisdom," which have given to these educations a certain unmistakable cast, making them non-scientific, but literary, religious, and rich in prudential teaching.

For the field that it covers, the work is far more satisfactory in treatment than any other with which we are acquainted; and we are glad to recommend it strongly, not merely to teachers and students of education, but to scholars and cultivated men generally. We have noticed no indication of a purpose on the part of the author to carry his work farther. The contact of Christianity and the Græco-Roman education, involving the obscurantist tendencies of the Church, the appearance of the first Christian schools, and the final establishment of an equilibrium between the new religion and mental cultivation, is a great theme that still awaits a competent writer to handle it. Before he sends out a second edition of the present work, Dr. Laurie will no doubt reconstruct this sentence: "In the Egyptians this race of mankind [the Hamitic] found the highest expression of its capacity for civilized life, as did the Hebrews among the Semites, the Chinese among the Uro-Altaic (Turanian), and the Greeks among the Aryans."

B. A. Hinsdale.

The clearest statement that we have yet seen of the Canadian copyright muddle is that by Professor Goldwin Smith, in "The Canadian Magazine."

The Story of Sir Samuel Baker.*

The conditions which developed in Sir Samuel Baker the restless energy of the explorer are readily recognized. The old Saxon wanderlove had made many generations of the Bakers sea-rovers like Hawkins and Frobisher, owning and fighting their ships: his father had, as a privateersman, won a gallant victory against the French in his own sloop, the "Cæsar." He came to his majority with a fair education, a liberal inheritance which relieved him from any claims of business, and an engrossing spirit of adventure.

After an early and a happy marriage, he went first to the Mauritius to look after some paternal estates, and, following a brief sojourn there, to Ceylon for the sport of shooting the big game then abundant on that island. Here he became so fascinated with the beauty of the scenery, and so impressed with the alluring opportunities offered to the settler, that he founded a sort of feudal colony, at a place called Newera Eliya, rather more than a hundred miles from Colombo. The enterprise was successful, but after a term of years inroads upon his health compelled Baker to return to England. An account of this enterprise, under the title "Eight Years' Wanderings in Ceylon," was published in 1855.

In 1861 Baker was inspired with the purpose of exploring the sources of the Nile. The geography of Equatorial Africa had already been attacked from several quarters. The problem of the Niger had been solved. The traditions concerning a vast interior lake had been more than verified, as two great lakes had been determined. Speke and Grant were already prosecuting the journey which would demonstrate the Victoria Nyanza to be the reservoir of the White Nile; while Livingstone was at work upon the territory farther south and east. The Blue Nile was known; that the White Nile was the outlet of the Victoria Nyanza was an accepted theory rather than a demonstrated fact, the objective of expeditions already afield. The sources of the western tributaries of the great river had not yet been determined, and to these points Baker addressed himself.

His first essay was an exploration of territory already fairly known, where he carefully mapped the Nile tributaries of Abyssinia, and served his apprenticeship for severer labors. In the last month of 1862 he left Khartum for

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*Sir Samuel White Baker: A Memoir. By T. Douglas Murray and A. Silva White. New York: Macmillan & Co.

an exploration of the upper Nile. After two months he met Speke and Grant, who were tracing northward the outlet of the Nyanza, and so much of the determination was completed. Pushing his own expedition still farther to the southward, he broke into new territory which he traversed under great difficulties, until after the toil of a year he was rewarded by the discovery of the Albert Nyanza, then believed to be second of the great Nile reservoirs. The subsequent discovery by Stanley of the Albert Edward Nyanza, a smaller body of water at a greater elevation, whose waters flow through the Albert lake, has recognized in the more elevated lake the second source of the Nile. With the finding of the Albert Nyanza, Baker's labors as a discoverer were substantially closed.

The second great enterprise undertaken by Sir Samuel Baker was at the instance of Ismail Pasha, the Khedive of Egypt, and with the authority of the Egyptian government; it was the herculean task of suppressing the slave-trade within the jurisdiction of Egypt.

The year 1869 saw the inauguration of the Suez Canal, and the high tide of apparent Egyptian prosperity. The eyes of the world were upon the rejuvenated kingdom of the Pharaohs. The Khedive, dazzled by the achievement, aspired to be an independent ruler, to obtain command of all the territory tributary to the Nile, and to acquire a place in the charmed circle of European rulers. He leaned upon the strong arm of England; and to secure the sympathy of that mighty power, he proposed to destroy the trade in slaves in all his realm. As a step toward the accomplishment of these purposes, in May, 1869, he issued a firman in which he proposed to subdue the countries about the great Equatorial lakes, to suppress the slave-trade, and to introduce a system of commerce and the navigation of the lakes. The enterprise was entrusted to Sir Samuel Baker for four years; he was made a Pasha, given the rank of Major-General, and was clothed with supreme and absolute power, including that of death, over all connected with his expedition.

Like every other scheme for real progress, proposed by Egyptian or Turk, the only validity of these propositions lay in their paper announcements. Men and materials were wanting either in quantity or quality suited to the enterprise. The real question was how not to do it. The slave-trade was to be suppressed, but the slave-trader, and his powerful and subsidized friends at court, were not to be hurt. The land was a land of paradox, and the labor was the task of Sisyphus.

With such means as he could get, Baker moved to the scene of operations. He occupied Gondokoro, the farthest important point toward the south, and made it his capital and base of operations, with the new name Ismailia. He made friends with some of the chiefs in the country beyond; others he coerced into a pretense of friendship. Then he fought his way southward, and after a continuous and harrassing campaign he placed under subjection the whole territory assigned as the theatre of his operations. By then the period named in his commission had expired, and he returned to Cairo, where he transferred his command to one whom he himself had named as his successor, that remarkable figure in modern English history, Colonel Gordon, of Chinese and afterward of Egyptian fame.

In the four years of Baker's administration of the Equatorial provinces he had accomplished scarcely more than to lay the foundations of Egyptian authority, with the subjection of the native tribes. Commerce, except the united movement of ivory and slaves, could follow only a more advanced civilization. The slave-trade was a disease of the social system, as fixed and as fatal as the leprosy which has once fastened its fangs upon the human frame. None of these objects assigned to his enterprise could be established in the brief period of four years, even under favorable auspices. Could his strong hand and vigorous intellect have ruled during a period of longer duration, the result would have been more nearly commensurate with the effort.

Baker's commission expired in 1873; Gordon's followed in 1874, and lasted until 1879. During that period, great changes occurred in Egypt. The golden era of Ismail passed, and Tewfik followed his deposed father. War pitted the Russian against the Turk. England came to the succor of the "sick man," taking Cyprus for a doctor's fee, and postponing all dreams of Egyptian independence. To secure the debts incurred by Ismail's extravagance, Egypt passed under the dual control of the English and French; Arabi revolted; the bombardment of Alexandria was followed by the campaign in the desert, and the victory at Tel-el-Kebir. The fanaticism of the Moslem and the Bedouin was aroused, and an insurrection under the leadership of a self-styled prophet, the Mahdi, spread like a pestilence until it had involved the whole of Soudan and of the Equa-

torial provinces which Baker and Gordon had so laboriously subjugated.

In 1884 Gordon was sent back to Khartum as one whose person and prestige could repeat in the Soudan what they had effected in China. Neglected by Egypt and abandoned by England, in 1885 he sealed with his life a devotion which was ill compensated by the bronze effigy quickly placed in St. Paul's to typify a nation's contrition.

During these stirring times, Sir Samuel Baker was rather a looker-on than an active participant. His comments upon the affairs of Egypt and the East, based upon the full familiarity of long experience, were more frequently words of criticism than of approval. He passed away in January of 1894.

He was a stalwart, self-contained Englishman; a mighty hunter; a clear writer; an intelligent organizer, and an efficient executive, a noble specimen of a worthy race.

SELIM H. PEABODY.

THE CONCLUSION OF BAIRD'S HISTORY OF THE HUGUENOTS.*

In his two volumes on "The Huguenots and the Revocation of the Edict of Nantes," Professor Baird has drawn up a severe indictment of France for her dealings with the Huguenots during the seventeenth and eighteenth centuries. There is no sin of the Gallican church or of the Bourbon monarchy which is not adequately stated and the degree of its enormity marked by an appropriate adjective. The conclusion is inevitable that the French clergy were largely engaged in the despicable business of hounding Louis XIV. on to the destruction of thousands of his most loyal and industrious subjects, and that by yielding to their solicitations he proved himself to be an ignoble, if not a stupid, tyrant. This has long been the Protestant, and, with certain modifications, the general view of the matter. Professor Baird has, however, elaborated it in greater detail and with more ample scholarship. The story which he tells is at times sombre, and even a little dreary, as all recitals of hapless struggle against injustice, oppression, and hypocrisy must be. It is not until the period of the Camisard War and the Church of the Desert is reached that one is reminded of his books on the brighter fortunes of the Huguenot movement in the sixteenth century.

Professor Baird would have made these calamitous chapters of French history more intelligible had he looked at them in a more philosophic spirit and less as the special advocate of the Huguenot party. Even the bigotry which in our eyes cursed the later administration of the Great King was not as mean as an unsympathetic chronicle would make it appear. Its principal consequence was the persecution of the Huguenots, and this was neither wholly Louis's work nor the work of his clergy. Sainte-Beuve told at least a part of the truth when, long ago, he declared that the King was insensibly urged on to this terrible blunder by a complicity almost universal. It is idle to deny this when we know that an overwhelming majority of the French people believed that the Calvinistic heresy not merely imperilled the eternal salvation of those who cherished it, but also endangered by its contagion every community in France. Had the religious leaders of France acquiesced in the schism legalized by the Edict of Nantes, their conduct would have seemed to us incredible, or at least very puzzling. The seventeenth century produced few such untimely prophets of forbearance. In the Palatinate, a near neighbor of France, twice within sixty years the inhabitants had been forced to embrace the doctrines of Luther, and twice to give them up for those of Calvin, in obedience to that holy principle of the Religious Peace of Augsburg, *cujus regio, ejus religio*. England was driving the "Papists" to despair and Gunpowder plots by her Recusancy laws, the most genial of which provided that Catholics who refused to go to church should pay a fine of £20 a month. Necessitous Protestant gentlemen of a sensitive piety found some temporal advantage in this particular statute,— as, for example, Lord Hay, who received from the government a grant of all he could get over £240 from one of the Recusants. In comparison with her neighbors, France was until past the middle of the century a land of "sweetness and light." What the King and his ecclesiastical councillors did after 1656 is not surprising, although it may fill the modern man with anger and disgust. But if he be a historian he sacrifices the true interests of his readers when he leaves the bench and assumes the role of prosecuting attorney to plead against one culprit after another, not forgetting men like Bossuet and Fénelon.

*THE HUGUENOTS AND THE REVOCATION OF THE EDICT OF NANTES. By Henry M. Baird, Professor in the University of the City of New York. Two volumes. New York: Charles Scribner's Sons.

The Edict of Nantes had been a glorious achievement in spite of the fact that it did not embody a policy of toleration of the modern sort, but was rather the recognition of privileges, half religious and half political, won in battle. It was not a stable peace, and consequently, although it was ostensibly "irrevocable" and needed no confirming, Louis XIII. and Louis XIV. repeatedly confirmed it. One of these confirmations, which occurred in 1629 and has been called the Edict of Grace, came nearer to a true toleration than did the Edict of Nantes itself, for it was granted after the political defeat of the Huguenots and the fall of La Rochelle, the last of their great strongholds — when, therefore, no serious threat of insurrection held the government to its pledges. From this time to 1656, and perhaps a few years later, the Huguenots throve, protected by the wise statesmanship of Richelieu and Mazarin. Their constant troubles before 1629 were quite as much due to the abnormal position — like a state within a state — which the original Edict had given them, as to any hostile intentions on the part of the Regent or Louis XIII. The possession of one hundred and fifty fortified places was, indeed, less a guarantee of the good faith of the government than an evidence of its weakness, the result of the disastrous civil wars, when feudalism sought to rebuild its fortresses and when the mediæval spirit of local independence threatened the disintegration of France. But the royal power was to triumph, and with its triumph the exceptional position of the Huguenots shared the fate of the new feudalism. If we forget the political aspect of the affair, it is hard to understand why the Huguenot leaders enlisted Catholic soldiers, who were certainly strange partners in the defense of liberty of conscience for heretics; or why that "unfortunate convocation," to use Professor Baird's phrase, the Assembly of La Rochelle in 1621, carried its factiousness so far as to give its adherents an organization which might easily have passed for that of a new Protestant state modelled after the Dutch Republic. Up to 1629 the situation is so complex, therefore, that the issue is not clearly between oppressor and oppressed, and the story must be read with divided sympathies.

It was a great misfortune that the Edict of Nantes proved to be only a little more irrevocable than the "perpetual and irrevocable" edict of Queen Jeanne d'Albret in 1563, granting toleration in Béarn to Catholics, which "perpetual" edict lasted eight years. For two decades before 1685, when the Revocation came, the spirit of the great edict had been disobeyed, its letter misinterpreted, and its object thwarted by the wholesale destruction of churches, by the "conversion fund," the suppression of Huguenot representation on the bench, and by the infamous Dragonnades. Indeed, Louis XIV. seems to have thought that the formal Revocation was simply the fitting conclusion to a noble work of Christian reunion, already practically complete.

Professor Baird has one or two interesting passages describing the exemplary morals of the murderous Camisards. "No quarrels, enmity, calumny, or thieving was heard among us," says one of their leaders, Cavalier. "All swearing, cursing, and obscene words were quite banished out of our society. Happy time! had it lasted forever." But it is not strange, perhaps, considering the horrible cruelties that were practiced upon them, that their experience made the *naïve* combination of these minor virtues with the most pitiless butcheries.

It would have been not out of place had Professor Baird given us a fuller description of the fortunes of the Church of the Desert and its pastors during the storms of the Revolution. In what he writes, however, about the Triumph of Atheism, he falls into the error of saying that the Convention ordered the suppression of all religious worship. The day before Gobel's abdication, the Convention had, it is true, voted that communes could suppress their parishes if they desired, subject to the approval of the departments in which they were situated. Nine days later it added the provision that the suppressed churches or their income be used for hospitals or for public instruction. It never went so far as to separate church from state, or to render worship illegal.

Even if Professor Baird's attitude toward the French clergy in urging the Revocation be open to just criticism, the careful scholarship and ripe learning, of which all his pages give evidence, make these volumes a fitting conclusion to the great work on Huguenot history to which he has devoted the thirty best years of his life.

HENRY E. BOURNE.

MR. WILLIAM BEER, of New Orleans, is searching in Europe for the lost Vattemore library of Americana. Vattemore lived in the United States from about 1810 to 1840, and is thought to have collected some ten thousand volumes of American history.

The Chautauqua Books.*

The reading required of Chautauquans for the coming year consists of five books, two of them, at least, being departures from the conventional lines upon which the preceding series of manuals have been planned. Experimental psychology and anthropology are, to say the least, novel elements in a scheme of popular instruction, but the growing importance of both sciences seems to justify their inclusion. The remaining books are devoted to American political and industrial history, and to American letters. As all these books are sure of a wide circulation and a considerable degree of influence, they call for a somewhat closer scrutiny than their intrinsic importance might warrant.

Professor E. W. Scripture's work on "Thinking, Feeling, Doing"— for thus he entitles his popular treatise on the psychology of the laboratory—is an interesting and unusually readable volume, and the author does not, perhaps, claim too much for it when he calls it "the first book on the *new*, or experimental, psychology written in the English language." To the reader who knows something of psychology, but who has failed to keep up with the modern developments of the science in its narrow laboratory aspect, the book cannot fail to prove helpful and instructive. To the beginner, on the other hand, who is without the psychological standards necessary for comparison and evaluation, it is sure to prove misleading and mischievous in effect. Its main contention is the foolish one that psychology is essentially a science of quantitative experiment, and that its modern laboratory wing is the only part of the structure deserving of serious consideration. In many insidious ways is this impression made and deepened, while the writer misses no opportunity to allude in terms of disparagement to the psychology of introspection. To anyone who knows what the science of psychology is, and how little of real value has thus far been contributed to its development by laboratory methods, who knows how tentative and imperfectly formulated those methods are, the attitude of the present writer will be merely amusing; but most of his readers, unfortunately, will be found among a class of people little disposed to be critical, and unable to see how shallow are the pretensions he sets forth. A typical illustration of Professor Scripture's attitude is provided by the following note: "There are so-called 'qualitative sciences' that have no methods of measurement or statistics. These are the demireps of the scientific world with whom we must put up because we have n't more respectable members of society to take their places." It is easy to dispose of ethical, economical, political, and social science — to say nothing of the greater part of psychology — in this airy way, but it is also cheap, and not exactly creditable to a thinker who wants to be taken seriously.

Professor Scripture's book is, for the most part, a description of experiments, some of which are well-fitted for the kindergarten, while others call for such adjuncts as æsthesiometers, olfactometers, and sphygmographs. It is sprightly in style, and abundantly supplied with illustrative cuts. An example of the experiments may be given. "With the thumb-and-finger-grip the greatest pressure I can exert during silence is eight pounds. When someone plays the giants' motive from the Rheingold my grip shows eight and three-fourths pounds. The slumber motive from the Walküre reduces the power to seven and one-half pounds." This description is illustrated by cuts of the two motives in musical notation. What we would say of this experiment, and of all experiments of its general class, is simply that the quantitative fact — which to the author is the fact of most importance — is in reality of trifling value, and that the only fact of real significance is the qualitative one of increased or decreased stimulation with the change in tempo and tone-color. We do not wish to minify the value of exact measurements in any department of investigation, but we do claim that in a case like this the general statement — made long before psychological laboratories were invented — is of far greater importance to the science of psychology. Professor Scripture, on the other hand, seems to regard the determination of his own thumb-and-finger-grip, or, at any rate, of an average from a number of cases, as more important than the general law of stimulation, qualitatively stated.

In his closing chapter, on "The New Psychology," the author takes a final whack at the "vague observation, endless speculation, and flimsy guesswork" of such duffers as Locke and Hamilton. He tells us how the new order of things was started in Germany by Herbart, continued by Fechner, Weber, and Helmholtz,

*Thinking, Feeling, Doing. By E. W. Scripture.— Some First Steps in Human Progress. By Frederick Starr.— The Industrial Evolution of the United States. By Carroll D. Wright.— The Growth of the American Nation. By Harry Pratt Judson.— Initial Studies in American Letters. By Henry A. Beers. Meadville, Pa.: Flood & Vincent.

The Edict of Nantes had been a glorious achievement in spite of the fact that it did not embody a policy of toleration of the modern sort, but was rather the recognition of privileges, half religious and half political, won in battle. It was not a stable peace, and consequently, although it was ostensibly "irrevocable" and needed no confirming, Louis XIII. and Louis XIV. repeatedly confirmed it. One of these confirmations, which occurred in 1629 and has been called the Edict of Grace, came nearer to a true toleration than did the Edict of Nantes itself, for it was granted after the political defeat of the Huguenots and the fall of La Rochelle, the last of their great strongholds — when, therefore, no serious threat of insurrection held the government to its pledges. From this time to 1656, and perhaps a few years later, the Huguenots throve, protected by the wise statesmanship of Richelieu and Mazarin. Their constant troubles before 1629 were quite as much due to the abnormal position — like a state within a state — which the original Edict had given them, as to any hostile intentions on the part of the Regent or Louis XIII. The possession of one hundred and fifty fortified places was, indeed, less a guarantee of the good faith of the government than an evidence of its weakness, the result of the disastrous civil wars, when feudalism sought to rebuild its fortresses and when the mediæval spirit of local independence threatened the disintegration of France. But the royal power was to triumph, and with its triumph the exceptional position of the Huguenots shared the fate of the new feudalism. If we forget the political aspect of the affair, it is hard to understand why the Huguenot leaders enlisted Catholic soldiers, who were certainly strange partners in the defense of liberty of conscience for heretics; or why that "unfortunate convocation," to use Professor Baird's phrase, the Assembly of La Rochelle in 1621, carried its factiousness so far as to give its adherents an organization which might easily have passed for that of a new Protestant state modelled after the Dutch Republic. Up to 1629 the situation is so complex, therefore, that the issue is not clearly between oppressor and oppressed, and the story must be read with divided sympathies.

It was a great misfortune that the Edict of Nantes proved to be only a little more irrevocable than the "perpetual and irrevocable" edict of Queen Jeanne d'Albret in 1568, granting toleration in Béarn to Catholics, which "perpetual" edict lasted eight years. For two decades before 1685, when the Revocation came, the spirit of the great edict had been disobeyed, its letter misinterpreted, and its object thwarted by the wholesale destruction of churches, by the "conversion fund," the suppression of Huguenot representation on the bench, and by the infamous Dragonnades. Indeed, Louis XIV. seems to have thought that the formal Revocation was simply the fitting conclusion to a noble work of Christian reunion, already practically complete.

Professor Baird has one or two interesting passages describing the exemplary morals of the murderous Camisards. "No quarrels, enmity, calumny, or thieving was heard among us," says one of their leaders, Cavalier. "All swearing, cursing, and obscene words were quite banished out of our society. Happy time! had it lasted forever." But it is not strange, perhaps, considering the horrible cruelties that were practiced upon them, that their experience made the *naïve* combination of these minor virtues with the most pitiless butcheries.

It would have been not out of place had Professor Baird given us a fuller description of the fortunes of the Church of the Desert and its pastors during the storms of the Revolution. In what he writes, however, about the Triumph of Atheism, he falls into the error of saying that the Convention ordered the suppression of all religious worship. The day before Gobel's abdication, the Convention had, it is true, voted that communes could suppress their parishes if they desired, subject to the approval of the departments in which they were situated. Nine days later it added the provision that the suppressed churches or their income be used for hospitals or for public instruction. It never went so far as to separate church from state, or to render worship illegal.

Even if Professor Baird's attitude toward the French clergy in urging the Revocation be open to just criticism, the careful scholarship and ripe learning, of which all his pages give evidence, make these volumes a fitting conclusion to the great work on Huguenot history to which he has devoted the thirty best years of his life.

HENRY E. BOURNE.

MR. WILLIAM BEER, of New Orleans, is searching in Europe for the lost Vattemore library of Americana. Vattemore lived in the United States from about 1810 to 1840, and is thought to have collected some ten thousand volumes of American history.

The Chautauqua Books.*

The reading required of Chautauquans for the coming year consists of five books, two of them, at least, being departures from the conventional lines upon which the preceding series of manuals have been planned. Experimental psychology and anthropology are, to say the least, novel elements in a scheme of popular instruction, but the growing importance of both sciences seems to justify their inclusion. The remaining books are devoted to American political and industrial history, and to American letters. As all these books are sure of a wide circulation and a considerable degree of influence, they call for a somewhat closer scrutiny than their intrinsic importance might warrant.

Professor E. W. Scripture's work on "Thinking, Feeling, Doing"— for thus he entitles his popular treatise on the psychology of the laboratory—is an interesting and unusually readable volume, and the author does not, perhaps, claim too much for it when he calls it "the first book on the *new*, or experimental, psychology written in the English language." To the reader who knows something of psychology, but who has failed to keep up with the modern developments of the science in its narrow laboratory aspect, the book cannot fail to prove helpful and instructive. To the beginner, on the other hand, who is without the psychological standards necessary for comparison and evaluation, it is sure to prove misleading and mischievous in effect. Its main contention is the foolish one that psychology is essentially a science of quantitative experiment, and that its modern laboratory wing is the only part of the structure deserving of serious consideration. In many insidious ways is this impression made and deepened, while the writer misses no opportunity to allude in terms of disparagement to the psychology of introspection. To anyone who knows what the science of psychology is, and how little of real value has thus far been contributed to its development by laboratory methods, who knows how tentative and imperfectly formulated those methods are, the attitude of the present writer will be merely amusing; but most of his readers, unfortunately, will be found among a class of people little disposed to be critical, and unable to see how shallow are the pretensions he sets forth. A typical illustration of Professor Scripture's attitude is provided by the following note: "There are so-called 'qualitative sciences' that have no methods of measurement or statistics. These are the demireps of the scientific world with whom we must put up because we have n't more respectable members of society to take their places." It is easy to dispose of ethical, economical, political, and social science — to say nothing of the greater part of psychology — in this airy way, but it is also cheap, and not exactly creditable to a thinker who wants to be taken seriously.

Professor Scripture's book is, for the most part, a description of experiments, some of which are well-fitted for the kindergarten, while others call for such adjuncts as æsthesiometers, olfactometers, and sphygmographs. It is sprightly in style, and abundantly supplied with illustrative cuts. An example of the experiments may be given. "With the thumb-and-finger-grip the greatest pressure I can exert during silence is eight pounds. When someone plays the giants' motive from the Rheingold my grip shows eight and three-fourths pounds. The slumber motive from the Walküre reduces the power to seven and one-half pounds." This description is illustrated by cuts of the two motives in musical notation. What we would say of this experiment, and of all experiments of its general class, is simply that the quantitative fact — which to the author is the fact of most importance — is in reality of trifling value, and that the only fact of real significance is the qualitative one of increased or decreased stimulation with the change in tempo and tone-color. We do not wish to minify the value of exact measurements in any department of investigation, but we do claim that in a case like this the general statement — made long before psychological laboratories were invented — is of far greater importance to the science of psychology. Professor Scripture, on the other hand, seems to regard the determination of his own thumb-and-finger-grip, or, at any rate, of an average from a number of cases, as more important than the general law of stimulation, qualitatively stated.

In his closing chapter, on "The New Psychology," the author takes a final whack at the "vague observation, endless speculation, and flimsy guesswork" of such duffers as Locke and Hamilton. He tells us how the new order of things was started in Germany by Herbart, continued by Fechner, Weber, and Helmholtz,

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and made triumphant by Herr Wundt, "the greatest of psychologists." He tells us how psychology has at last been rescued from "the lingering clutch of philosophy," which has "contributed nothing but stumbling-blocks" in aid of the new emancipated science. All of this is so entertaining that we owe its author a final word of thanks. In a more serious sense, we may be thankful to him for the pronouncement that "hypnotic exhibitions," "thought-transference follies," and "the so-called psychical research experiments" are "as unrelated to scientific experiments, as clairvoyant healing or faith-cure to the science of medicine." His suggestions for an improved musical notation are also of value, and deserve to be taken into practical consideration. A curious error (page 72) gives a certain angle as 325° instead of 315°, and is repeated no less than five times. A quotation of several pages from Herr Wundt is, we believe, taken from a recent English translation, but no credit is given, which is a transaction not entirely creditable to the borrower.

The anthropological volume in this Chautauqua series is by Professor Frederick Starr, and is modestly entitled "Some First Steps in Human Progress." Strictly speaking, it is a *resumé* of culture-history rather than of the larger science of anthropology, and, considered in relation to its restricted scope, is an admirable piece of work. Indeed, we know of no other book which brings together, in a way both popular and accurate, the leading facts of culture-history, about which recent investigation has disclosed so much, and recent theory done so much to coördinate. Among the many subjects pleasantly discussed in this elementary treatise are fire-making, pottery, hunting, the domestication of animals and the cultivation of plants, the life of the stone age, metal-working, weapons, gesture and speech, the beginnings of writing, marriage, and primitive religious observances. We have noted a few points that seem to call for criticism. To characterize the Japanese as "highly immoral and immodest" is a very daring thing to do, and we do not believe that the facts, broadly viewed, will bear out the opinion. The beginning of agriculture, which offers one of the great problems of culture-history, is so discussed as to convey the idea that no problem worth speaking of exists. The common origin of peach and almond (considered as produced by human agency from a single stock) is at least questionable, the weight of evidence being rather against such an hypothesis. Perhaps the most important criticism of the work to be made is that it does not, except by implication, emphasize the great principle of uniformity of development in the different branches of the human family, the most salient general principle that has emerged from recent anthropological study. Of this principle, Professor Brinton, in his September address before the American Association at Springfield, spoke in emphatic terms, characterizing it as "a discovery little less than marvellous, the most pregnant of all that anthropology has yet offered, not yet appreciated even by the learned. The discovery is that of the psychical unity of man, the parallelism of his development everywhere and in all time; nay, more, the nigh absolute uniformity of his thoughts and actions, his aims and methods, when in the same degree of development, no matter where he is, or in what epoch living." So important a matter as this should occupy a conspicuous place in even the most elementary of works upon culture-history. But these few criticisms are not intended to produce the impression that Professor Starr has made an unsatisfactory book. On the contrary, it is a strikingly satisfactory effort, considering its limitations, and is not only instructive but made entertaining by many bits of anecdote and folk-lore, to say nothing of such felicitous phrases as that which speaks of "the wild and unhappy disposition of the cat." The beginner in anthropology could not easily have a better introduction to that deeply interesting science.

The third of the Chautauqua books is a history of "The Industrial Evolution of the United States," by Mr. Carroll D. Wright, probably the most competent of all authorities on the subject. It is an admirable book, packed with figures and graphic presentments, yet highly readable. It considers the colonial period of our industries at much length, then discusses the industrial evolution of our first century of national existence, then presents a history of the labor movement, with special chapters on "Labor Legislation" and "Historic Strikes," and finally reviews the influence of machinery on labor. The scientific aspects of the subject are set forth with fulness of knowledge, while the controversial aspects are discussed with sobriety and fairness to all sides. It would be difficult to make a better book of its size upon this vastly important subject, or one more likely to conduce to clear thinking upon the industrial problems of the day.

Professor Harry Pratt Judson, in attempting to sketch "The Growth of the American Nation" for this series of manuals, has had a task at once easy and difficult: easy, in that the task has called for no special investigations, but merely for the marshalling of the undisputed elementary facts of our political history; difficult, in that so many other sketches of the sort have been written that it must have seemed almost hopeless to justify the existence of a new one. It is, however, justified, and amply, we should say, by the judicious selection and arrangement of the materials, and by the breezy and attractive manner of the narrative. Breeziness, of course, sometimes leads to off-hand judgments that a close analysis would not support, and to turns of expression that a careful stylist would reject. These are the defects of the book's quality, which do not, however, much impair its usefulness for the class of readers to which it is addressed. The strength of the book is in its dealing with the period lying between our two great wars, the preceding and subsequent periods being accorded a relatively cursory treatment.

The last of this set of books, and the least valuable, is by Professor Henry A. Beers, is called "Initial Studies in American Letters," and is the revised edition of "An Outline Sketch of American Literature," first published in 1887, and reissued under the present title in 1891. The author's judgment and sense of perspective may be illustrated by his coupling of "The Atlantic" with "Lippincott's" as "no unworthy competitors" with the popular picture-monthlies for public favor, or by his giving to Mr. James Whitcomb Riley six times the amount of space given to Sidney Lanier. The former bard, we are told, "has recently attained the rank of a really national poet." In trying to illustrate American literature by a fifty-page appendix of extracts, Professor Beers attempts what is simply impossible.

WILLIAM MORTON PAYNE.

MRS. JAMESON'S books upon art are well-established favorites, and are books of far too useful a sort to fall out of date because of the better critical knowledge of the present time. Messrs. Houghton, Mifflin & Co. have been well advised in bringing out a new edition of these helpful books, and in having the text thoroughly revised by a competent hand. This work of revision has been performed by Miss Estelle M. Hurll, who has taken into account all the best recent sources of information upon the subjects with which the books are concerned. There are to be five volumes of this reissue.

INDIAN RELIGIONS.*

Controversialist, popularizer, and scientific specialist find the field of Indian religions attractive and productive enough to invite their activity and to warrant their putting forth books intended for the wider circle of intelligent readers. Mr. Maurice Phillips, author of "The Teaching of the Vedas," is a missionary of the London Mission, Madras, and his book presents and defends a thesis. He propounds two questions: "(1) What is the fundamental teaching of the Vedas? and (2) What light does that teaching throw on the origin and development of religion?" And the answer is: "The theory of a primitive Divine Revelation alone is capable of explaining all the religious ideas of the Vedas." Therefore Religion originated in a "Primitive Divine Revelation." The book shows the defects of its motive. There may be an honest search for truth, but the spectacles of the "P. D. R." aforesaid color all the endeavor. Vedic religion is interpreted, not in its own light, but in that of orthodox Christian theology. Professor Hopkins, in his bibliography, calls it "the work of a charlatan." This is hardly just. But Mr. Phillips is certainly an ignoramus in his facts and a partisan in his judgments. The book will enlighten nobody.

"The Story of Vedic India" is from the hand of a skilful popularizer of somewhat recondite subjects. Mme. Ragozin's books on Chaldea, Assyria, and Media, in this same series, are useful compends of modern scholarship in the field of Oriental history. India, as it is revealed in the Vedas, affords another excellent subject for her easy and graceful pen. The knowledge is reasonably exact and the picture fairly accurate. The writer claims nothing more than a wide and careful reading of good authorities. The average of errors committed by second-hand learning is always large, but the scholar at first-hand is not faultless. The book will serve the larger public by its vivid style, and by a kind of spirit and enthusiasm in the presentation which carry the reader along.

The difficulties inherent in the subject are well illustrated in the admirable volume of Professor Hopkins on "The Religions of India." It is the first of a series of "Handbooks on the History of Religions," edited by Professor Morris Jastrow. The entire religious development of India is traced in these six hundred large and closely printed pages, by a scholar amply fitted for his task by philological training and knowledge of original authorities.

But mark how this ample knowledge reveals the uncertainties that hang about Indology. Are the

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*THE TEACHING OF THE VEDAS. What light does it throw on the Origin and Development of Religion? By Maurice Phillips. London: Longmans, Green, & Co.

THE STORY OF VEDIC INDIA, as embodied principally in the Rig Veda. By Zenaïde A. Ragozin. New York: G. P. Putnam's Sons.

THE RELIGIONS OF INDIA. By Edward Washburn Hopkins, Ph.D. (Leipsic). Boston: Ginn & Co.

Vedic Gods nature deities or deified ancestors? Is the Rig Veda poetry of a primitive age, or is it saturated with sacerdotalism? Shall we interpret it according to the traditions of native commentators, in the light of Iranian and other kindred beliefs, or by itself, on the basis of modern scientific philology? Such are the questions involving fundamental points in but one age of Indian religion; and they are samples of what meets the student at every stage of this religious development.

India has no historical sense. Chronology is unknown. Literature is anonymous. The only progress is in thought, if indeed progress can be traced even there. The student of religion in India must be philologian, philosopher, theologian, dreamer, literary critic, man of insight and of common sense, if he would solve the puzzle of myth, ritual, poetry, symbolism, and speculation there presented. In view of this, it is hardly necessary to add that the ideal historian of India's religions will be a long time in coming.

Meanwhile we have Professor Hopkins, and are grateful. For he has scholarship and common sense at any rate, and he has used these admirable qualities admirably. His book will be a classic. It will mould and stimulate study in this field. The preface modestly disclaims any purpose of instructing the professional indologist, but the best-trained scholars will find the book helpful. In general, it will bring to them the observations of a critical and full mind upon the present condition of studies in Indian religion. In particular, its contributions to the religious characteristics of the Epics will be enlightening to them. The author has evidently made a special study of these writings.

The general reader will, we fear, find Mr. Hopkins a hard task-master. He takes too much for granted in the way of knowledge on the part of readers. There is too much allusion to recondite matters. The course of thought is often very obscure. Sentences are inverted; parentheses are inserted with well-nigh unlimited freedom; constructions are loose, and expressions as undignified as they are forcible not infrequently appear. The author claims to improve upon Barth's classic volume on "The Religions of India," because, while the latter tells us all *about* these religions, our author has sought to make the reader know these religions themselves by presenting ample illustrative material. True, but the average reader will read Barth through with interest as well as profit, while, we fear, only a sense of duty will carry him to the end of this book. He will be fully repaid for the effort, however, and we only regret that it is toward the end of his task that he will come upon the following admirable statement, which should have been placed at the beginning. It will give a good idea of the writer's insight and sanity.

"In what, from a wider point of view, lies the importance of the study of Hindu religions? Not, we venture to think, in their face value for the religious or philosophical life of the Occident, but in the revelation, which is made by this study, of the origin and growth of theistic ideas in one land; in the light these cast by analogy on the origin of such ideas elsewhere; in the prodigious significance of the religious factor in the development of a race, as exhibited in this instance; in the inspiring review of that development as it is seen through successive ages in the loftiest aspirations of a great people; and finally in the lesson taught by the intellectual and religious fate of them among that people that have substituted, like the Brahman ritualist, form for spirit; like the Vedantist, ideas for ideals; like the sectary, emotion for morality. But greatest, if woeful, is the lesson taught by that phase of Buddhism which has developed into Lamaism and its kindred cults. For here one learns how few are they that can endure to be wise, how inaccessible to the masses is the height on which sits the sage, how unpalatable to the vulgar is a religion without credulity."

G. S. Goodspeed.

Briefs on New Books.

Handbooks of poetical allusion.

The best way to learn who were Prometheus and Hercules and Wotan and Siegfried, and other persons whom poets and painters are apt to deal with, is always to have known; but there are a good many people who have not had this privilege. For such are provided an ever-increasing number of books, beginning with the works of the excellent Bullfinch, and ending up, at present, with Guerber's "Myths of Northern Lands" (American Book Co.) and Mooney's "Foundation Studies in Literature" (Silver, Burdett, & Co.). These books are somewhat different in character as well as in subject-matter. The latter is a collection of modern poems containing allusions to classical mythology or mediæval legend, or else on subjects from those sources, with some explanation of the allusions, legends, and myths. It is a book which will be of use to those who have nothing better, but it is to be regretted that it gives no very definite notion of the subject which it treats. Greek mythology is not a very simple matter, and our generally learning to know it through the Latin and in Latin form does not make it simpler. A great help in writing about it is an acquaintance with the classical authors in the original. Such an acquaintance Miss Mooney may possess: it has not kept her, however, from such inaccuracies and confusions as giving Nox or Nyx as alternative Latin forms (p. 11), writing Selene without mention of the name Artemis (p. 33), writing in the same legend Japetus (p. 61) and Okeanos (p. 64), and other such things. Rather quaint than otherwise is the idea of naming a consideration of Tennyson's "Dream of Fair Women" "The Original Sources of an Historical Poem," and the insertion of the poem between some remarks upon Ariadne and others upon the days of the week. Mr. Guerber's book is of a much higher character, both in plan and execution. Having already published a volume in classic mythology, he has now turned

to the Teutonic myths, and has produced a very good popular handbook. He, too, offers illustrations from literature and art where they are to be found, but there are not enough allusions to the Norse in English literature to swamp him, so that the result is very satisfactory; the work seems to be much more than a mere compilation. We presume that the author would have something to say on the matter, but it appears unfortunate that no effort is made to clear the confusion which may well exist in the mind of the reader as to the German and Norse forms of the same story, and especially of the same name, particularly as the stories in this book are usually from the Norse, while the pictures are apt to illustrate German forms. It would not have been difficult to explain the connection between the names Odin, Woden, and Wuotan (p. 23), to which Wotan might well have been added. The hearer of Wagner's operas or the reader of the Nibelungenlied might be expected to know that Sigurd is a corresponding form to Siegfried, but he might be puzzled about Gunnar, Högni, Atli, and others. On page 260 the mention of Sigurd and Ermenrich within a few lines brings the matter to an inconsistency. The same uncertainty may oppress the reader of another book by the same author, "The Legends of the Rhine" (A. S. Barnes & Co.) where the German names predominate. This book follows the Rhine from the North Sea to the Alps, and gathers together a great number of the legends of the places on the river. It is meant for travellers and for those who desire to secure the advantages of travel without leaving home, and will be convenient for both classes of readers as well as for those who like legend and folk-lore. All three books are illustrated, the last profusely with good reproductions of paintings and photographs.

A Jewish view of Judaism.

In "The Spirit of Judaism" (Dodd, Mead & Co.) Miss Josephine Lazarus comprises a series of five thoughtful, eloquently written papers, the general tenor of which is indicated in their collective title. The author treats her theme from a broadly humanitarian standpoint, urging upon her Jewish readers the need of giving heed to the promptings of that larger impulse by virtue of which the prophets and leaders of Israel, from Abraham to Saint Paul, rising above the narrow sects of Scribes and Pharisees dwelling within the lifeless body of the law, broke the bondage of the letter while saving and renovating the spirit; and urging upon her Christian readers the duty of self-consistency, of approaching the Jewish Question from a Christian standpoint, and importing into their opinions and practice some tincture of the sublime doctrine of the Sermon on the Mount. Dwelling thus upon those broader and deeper phases of her subject which tend to stir the more generous emotions and quicken the sense of abstract right and justice, Miss Lazarus touches but lightly and incidently on its more specific, acute, and, one may say, prosaic aspects. To the practical mind there seems to be little need of seeking for occult and profound causes for the plain fact that the Jew, wherever he goes or stays, becomes and remains in some degree an object of antipathy to his neighbors. His racial isolation is primarily bound up with his own fatal tenet that he is one of a Chosen People, a being apart and peculiarly sanctified in the eyes of the Maker of all, and hence religiously bound to abstain from mingling too intimately with the unclean tide of Gentile humanity. So long as he clings to this estimate of himself as compared with other nations, it is not strange that his appeals to the world's tolerance and enlightenment should have a ring of unreason in Gentile ears. That everybody ought to harbor and tolerate the Jew, while the Jew ought to harbor and tolerate nobody, is a proposition not likely to find either logical or practical acceptance. A most discouraging feature of the Jewish Question is the fact that centuries of discord between Jew and Gentile have bred a mutual *instinctive* dislike, not founded in reason and not to be reasoned away; of secular growth, and not to be effaced by the effort and generous impulse of a generation. While we believe that the initiative toward a better and more rational state of things lies with the Jew himself, it seems clear enough that no final solution of the Jewish Question can be looked for without a large decrease in the world's general stock of ignorance and fanaticism. We commend Miss Lazarus's book as an earnest and liberal discussion of the higher moral issues of a subject which she believes to be "confronted with every great question of the day — social, political, financial, humanitarian, national, and religious."

Russian fairy tales in English.

What Grimm is to Germany, and perhaps more, Afanasiev is to Russia. From his vast collection of folk-lore, Ralston drew his "Russian Folk Tales." From the same great storehouse, Polevoi drew his collection of *Mährchen*, published at St. Petersburg in 1874. Two dozen of Polevoi's stories, happily done into English by Mr. R. Nisbet Bain, appear in a volume of "Russian Fairy Tales" (Way & Williams). There is a directness, a simplicity, a quaintness about these tales that is quite delicious. The themes are few and common to European folk-tales generally, but they have a local and ethnic flavor, as told by the Russian, that is attractive. The favorite plot presents the searcher, who for love of a beautiful lady journeys the wide world through to accomplish the supposedly impossible; kindness to all sorts of apparently worthless vagabonds and beasts gains its reward in needed help at the crisis; of course success always crowns the effort. Not only is the same theme found in tale after tale, but the same quaint expressions and combinations of words. Thus, of the hero, when commanded to perform some difficult feat, it is repeatedly affirmed that "his impetuous head hung lower than his shoulders." To him, in this sad plight, his dear

love usually says, "Lie down and rest, the morning is better than the evening." At many places in these stories there are pretty hints of ancient life, custom, or belief,—as where at a critical moment the hero turns "to all four points of the compass." Quite surely there is here a bit of ancient religion. One very quaint common conception is the rotating hut. The hero is being directed by a magic ball: "it rolled a long way, and at last it came to a miserable hut; the hut was standing on hen's legs and turning round and round." Addressed, it halts, and the visitor entering encounters a hag. In the story "Verlioka" we have one of the most original and curious of the many European variants of the "Bremen Town Musicians." We have said enough to show that in this collection a child will find amusement, and the more serious student a delightful rendering of some good specimens of the peculiar Russian type of familiar *Mährchen*.

A practical Mark Tapley'an philosopher.

Mr. Horace Fletcher's little book entitled "Menticulture" (McClurg) is ostensibly "a Kindergarten presentation of a theory of menticulture through the elimination of the germs of the evil passions." We may describe it generally as a bacteriological doctrine of morals, the main thesis being that mental disease, like physical, may be done away with by the process of discovering and killing the germs. Do not parley with the enemy or temporize with him, but lay the axe at once to the root, is Mr. Fletcher's governing maxim. "Anger and Worry," he holds, are the twin radical germs of all our mental ailments and disquietudes; whence it follows that if you once eradicate these germs you become, *ipso facto*, once and for all, a sound and happy man. Divested of metaphor, all this seems to amount to the easy proposition that if you do n't get angry and worry, you will save yourself a great amount of worry and anger — attendant evils of course included. The proposal is sound enough logically; but, as a practical measure, it look very like humorously telling a man to lift himself out of the mire by his boot-straps, or to jump away from his own shadow. Mr. Fletcher, however, has, contrary to the usage of the healing faculty, tried his own remedy, and with the happiest results. Since it first occurred to him to degerminate himself, he has been, as we gather from his narrative, uniformly the very pink of amiability and soul of the kindlier virtues—absolutely bomb-proof, so to speak, against the provocations of the "Pullman porter, conductor, hotel waiter, peddler, book-agent, cabman," and other bacteria infesting the social body. He is, in fact, a veritable Mark Tapley, who, having acquired the art of "coming out strong" under even the most trying circumstances, is anxious to impart the secret to a perverse and ill-tempered world. There certainly can be little harm in the precepts of two such cheerful philosophers as Mark Tapley and Mr. Fletcher.

New American edition of R. L. Stevenson.

The "Thistle" edition of the works of Robert Louis Stevenson, published in sixteen volumes by Messrs. Charles Scribner's Sons, and sold only by subscription, provides collectors with a uniform set of the greater portion of Stevenson's writings, very attractive in execution and moderate in cost. Eleven volumes are devoted to the novels, four to the essays and books of travel, while one is found sufficient for the contents of Stevenson's three collections of verse. Each volume has a photogravure or etched frontispiece, by such artists as Mr. Low, Mr. Blashfield, and Mr. Walter Crane. There are also two portraits of the author. A number of things not heretofore printed in the regular editions appear in this one, among which we may mention "The Misadventures of John Nicholson," "The Story of a Lie," "Father Damien," "The Body Snatcher," and a number of essays. "Treasure Island," which is volume two of the new edition, is accompanied by the author's account of how the book came to be written. The volumes are from new plates made at the De Vinne press, and are neatly bound.

Annotated English classics.

We gave brief mention, in a recent issue, to the opening volumes of the series of annotated "English Classics" planned by Messrs. Longmans, Green, & Co. A new volume in that series, Scott's "Woodstock," edited by Professor Bliss Perry, deepens the impression made by the earlier number that this series is one of unusual excellence in the editing, and will prove a valuable auxiliary in the reform of English teaching now generally in progress. The following extract from the publishers' announcement indicates the method of treatment aimed at in these books, and we would add that the volumes now published amply bear out the claim advanced. "The works prescribed for reading are treated, in every case, as literature, not as texts for narrow linguistic study, and edited with a view to interesting the student in the book in question, both in itself and as representative of a literary type or of a period of literature, and of leading him on to read other standard works of the same age or kind understandingly and appreciatively." In the "Woodstock," for example, we have, in addition to the unabridged text of the novel, a careful editorial introduction; the author's introduction, preface, and notes; a reprint of "The Just Devil of Woodstock"; and such footnotes as the student will need as he turns from page to page. Besides all this apparatus, many of the chapters have appended a few suggestive hints for character-study, collateral reading, and discussions of the art of fiction. All this matter is so skilfully distributed that it does not weigh upon the conscience, and is not likely to make the student forget that he is, after all, reading a novel chiefly for the pleasure it affords. The entire aim of this volume and its companions is literary, rather than historical or linguistic, and in this fact their chief value is to be found.

A manual of educational thoughts and methods.

No one who is acquainted with Professor Daniel Putnam, the veteran instructor in psychology and pedagogy in the Michigan State Normal School, would expect him to introduce startling novelties, or what is called "advanced thinking," into a pedagogical treatise. One would, rather, expect him to produce a body of wisely selected educational thoughts and methods, which had been tried in the fires of theoretical criticism and practical experience, the whole well thought out, carefully arranged, well illustrated, and offered to the reader in well-chosen language. And this is just what he has done in his book entitled "A Manual of Pedagogy" (Silver, Burdett, & Co.). For the common teacher seeking intelligent guidance in his work by private reading, for the reading circle, for the teacher's class in the high school or the normal class in pedagogics, we do not now recall a book that is better worthy of being recommended. Two chapters of forty-five pages are devoted to the study of children, which is quite disproportionate. It is assumed (page 83) that there is a "moral perception" which "examines and decides questions" of right and wrong, which is not "moral judgment." No doubt Professor Putnam will admit that the only difference between what he calls "moral perception" and "moral judgment" is the greater or less degree of complexity of the process. Whenever perception passes upon a moral question, saying, "This is right" or "That is wrong," it utters a judgment. We are glad to see that the author bestows reasonable attention upon the active principles of human nature, the feelings and the will; not falling into the too common mistake of supposing that education is an affair of the intellect merely. It is a defect of the book that there are no references to the numerous quotations.

Studies in American education.

The six articles that make up Professor Albert Bushnell Hart's new volume, "Studies in American Education" (Longmans, Green, & Co.), appeared in the years 1887–1893 in well-known magazines and reviews. As qualification for writing them, the author adds to general scholarship and successful experience in teaching, a special interest in the subject of education, and particularly American education. Moreover, he has won a good degree by services in the Cambridge School Committee, where, it is understood, he has been influential in causing the new four years' course of study to be introduced into the grammar schools of that city. His studies have a decidedly practical tendency, and together constitute an addition to our steadily growing stock of good educational literature. There may be differences of opinion as to which of the studies is the most valuable, but students of American education are likely to find the first one, entitled "Has the Teacher a Profession?" the most readable. Professor Hart's remarks on the prevailing popular distrust of experts, and the low estimate in which real learning is held, are both interesting and humiliating. That a foreign domestic established in an American professor's kitchen should ask her mistress whether the head of the house "had any real profession," is not surprising; but to find the wife of a member of the academical staff at Cambridge observing that "she could never see what President Eliot could find to do," is, to put it mildly, depressing.

A practical German grammar.

Book titles are often misleading, but such is not the case with Professor Thomas's "Practical German Grammar" (Holt), for the book is thoroughly practical. One of its especial features is the treatment of pronunciation. Some elementary phonetic principles are very simply illustrated and used as a basis in describing the various sounds. The student learns to produce the sounds, not to imitate what he understands the teacher to say. The connected exercises beginning with the fourth lesson are a distinct advance over anything that has yet appeared in that line. An American boy describes in letters his experiences in Germany. Incidentally they serve to arouse interest in German life and customs, and are accompanied by notes that explain unfamiliar matters, idioms, etc. The chapters on Syntax present the facts clearly, and illustrate with aptly-chosen examples that are in every instance carefully translated. In the arrangement and treatment of this part of the book, the influence of Brandt's Grammar is very evident, but the statements are fuller and clearer. The appendix contains some remarks on orthography, and an excellent treatment of cognates. The colloquies and exercises furnish sufficient practice, so that no reader is needed; and after finishing Part I. the student is prepared to read any one of the numerous short stories that have been annotated and edited for school use. The book is a distinct advance upon anything at present in the market, and will doubtless prove not only a valuable and useful text-book but will contribute toward a better preparation on the part of students who present German as an entrance subject in college.

Text-books in Rhetoric.

"The Principles of Rhetoric" (Harper), by Professor A. S. Hill, is an example of the best sort of text-book. Based, in its earlier editions, upon wide scholarship and sound principles, it now adds to these substantial foundations a superstructure of illustration and suggestion derived from the reading of many years, and from the experience that results from intercourse with many classes of college students. In its present revised and enlarged form, it is easily the best manual for instruction in rhetoric now obtainable by American teachers. Its method is preëminently that of teaching by example; its formulations of doctrine, clear and concise, in every case lead up to an ample series of illustrative extracts, ranging all the way from Shakespeare to the American newspaper — the latter introduced mainly for

reproof. So aptly-chosen are these extracts, and so interesting in themselves, that the study of rhetoric, pursued with their aid, is in no danger of suffering from the reproach of arid technicality, and ought to become a delight to the right-minded student. We may mention in this connection, as in a way supplementary to Professor Hill's book, the admirable series of "Specimens" (Holt), of which we have previously mentioned the volumes devoted to "Argumentation" and "Exposition," and which is now completed by the publication of Dr. C. S. Baldwin's "Specimens of Prose Description," and Mr. W. T. Brewster's "Specimens of Narration." These little books are carefully edited, and teachers will find them exceedingly helpful.

The single volume complete Browning.

It required no little planning to condense "The Complete Poetic and Dramatic Works of Robert Browning" within the limits of a single volume, but Messrs. Houghton, Mifflin & Co. have accomplished the difficult task, and made a book that is at once attractive and readable. They have even done more than was promised, for they have added the essay on Shelley, heretofore practically inaccessible to the general reader, and highly valuable both intrinsically and as the most important example of Browning's prose. This "Cambridge Edition" of Browning extends to 1033 double-columned pages, has a fine portrait and an engraved vignette view of Asolo, a biographical introduction by Mr. Horace E. Scudder, indexes of titles and first lines, and all the notes that an intelligent reader ought to ask for. The book, with its "infinite riches in a [comparatively] little room," is really a marvel of careful editing and mechanical design, and deserves high praise from every standpoint. Is it too much to hope that we may sometime have a similar edition of the poetical works of Mr. Swinburne?

Ideals of modern education.

Mr. James P. Monroe, formerly of the Massachusetts Institute of Technology, in "The Educational Ideal, an Outline of Its Growth in Modern Times" (Heath), has done a decidedly creditable piece of pedagogical work. He assumes that since the days of the schoolmen the most advanced nations have been steadily working out a common conception or ideal of child-training; and this he at once proves and explains by passing in review the principal contributors and contributions to the work. It cannot be claimed that these characterizations of the educational reformers fully describe in all cases the work they have done; nor are we sure that the particular phase of the reformer's influence hit upon is in every case the characteristic one,— as, for example, in the case of Comenius. Still, Mr. Monroe has gone carefully over his field; he has brought together the most valuable educational ideas of the men whom he passes in review; and, if his interpretations may sometimes be objected to, the value of his contribution to the history of modern education will not be questioned by those who are capable of passing upon the matter.

Introduction to Herbartian pedagogy.

It seems certain that American teachers and pedagogists are not to be left in doubt as to the Herbartian doctrines; or, if they are, it will be their own fault. The latest addition to the literature of the subject is Chr. Ufer's "Introduction to the Pedagogy of Herbart," translated by Mr. J. C. Zinser, edited by President De Garmo of Swarthmore College, and published by Messrs. Heath & Co. The book is an authoritative exposition of its subject. The learned editor says that while it does not make all hard things easy, it has certainly rendered it possible for the thoughtful reader to make a profitable beginning — of the Herbartian pedagogy, of course. "It has been the bridge," he says, "over which thousands of teachers have passed to independent study and research." The book is recommended by its moderate size — only a hundred and twenty pages.

Patriotism and citizenship.

Mr. Thomas J. Morgan's "Patriotic Citizenship" (American Book Co.) is a humble but useful piece of bookmaking. Its object is wholly practical: "To stimulate patriotism and to promote good citizenship." Its plan can be stated in few words. "Patriotism" is the first of the seventeen topics that are treated. The author asks, "What is Patriotism?" and he answers in a sentence his own question. Then follow brief quotations from Goldsmith, Shakespeare, Noah Webster, Burke, and others. The questions, "Why should we love our native land?" "Is Patriotism merely a personal or local attachment to one's home?" and many more, are treated in the same manner. The other general topics, as "The Flag," "The Revolution," "The War for the Union," follow in order. The author shows a good knowledge of the literature of his subjects, and good judgment in making his selections.

Selected essays of Sainte-Beuve.

Every young man who starts upon the profession of modern-language teaching feels that he must prove his quality by promptly coming before the public as an editor of some text. Fortunately, there are several enterprising publishing firms ready to accept this sort of literary product as fast as it is offered, and the modern teacher of French or German is happy in finding to his hand so wide a choice of texts as to prove almost embarrassing. Only those who have been at the work for twenty years can fully appreciate the difference between present and earlier conditions in this respect. Mr. John R. Effinger, Jr., seeking to pay his maiden tribute to pedagogy, has had the happy inspiration to select for annotation a group of "Selected Essays from Sainte-Beuve" (Ginn), than which he could have made no better choice. The booklet appears in the "International Modern Language" series.

Metaphor and simile in the Elizabethan drama.

"Metaphor and Simile in the Minor Elizabethan Drama" is the subject of the doctoral dissertation offered last summer by Mr. Frederic Ives Carpenter to the University of Chicago, and now published by the University Press. It is a monograph displaying great industry and fine critical tact, giving to its subject a fuller treatment than it has, to our knowledge, ever before received. The dramatists examined in detail are Lyly, Peele, Marlowe, Kyd, Greene, Tourneur, Webster, Chapman, and Jonson. These special studies are followed by a tabular presentation of the results, and a highly valuable synthetic discussion of the subject of the thesis. This monograph is distinguished not only by scholarship, but by a well-balanced and finished literary style. The latter quality is none too common, even in dissertations upon literary themes, and must be particularly singled out for commendation.

The spiritual autobiography of Walter Pater.

Messrs. Copeland & Day have issued, in a limited edition upon hand-made paper, "The Child in the House," that hitherto almost inaccessible chapter of spiritual autobiography written many years ago by Walter Pater. The booklet makes but forty-three small pages, but every one of them is a joy. The test of such a study as this — aside from the purely literary tests — is, of course, the fidelity with which it seizes the moods and fancies that all children have at some time dimly experienced, and gives to them truthful and permanent expression. This test is triumphantly met, while the beauty of the style is such as to set the study above the reach of praise. It is a miniature classic, if there ever was one.

Literary Notes.

"King Lear," with a pretty photo-etching of Dover Cliff, is the latest addition to the ever-charming "Temple" Shakespeare, published by Messrs. Macmillan.

Mr. Richard Burton's new volume of verse, "Dumb in June, and Other Poems," is expected this month from the press of Messrs. Copeland & Day.

"Popular Tales," by Maria Edgeworth, with illustrations by Miss Hammond, and an introduction by Mrs. Ritchie, is the latest volume in the Macmillan series of fiction reprints.

An entirely new edition of Byron's works complete — the first since 1833 — is among the more interesting announcements of Messrs. Macmillan & Co. It will be in ten volumes.

An old poetical acquaintance, Coventry Patmore, is to be brought to the notice of latter-day readers in a collection of "Poems of Pathos and Delight," soon to be issued by Messrs. G. P. Putnam's Sons.

A volume of the letters written by Victor Hugo to his wife, chiefly during his travels, and included in no English or American edition of Hugo, will be issued immediately by Messrs. Estes & Lauriat. The translation is by Mr. Dole.

Mr. Gilbert Parker was in Chicago on the fifteenth of this month as the guest of the Twentieth Century Club. He spoke of "The Patrol of the Far North," in other words, of the romantic and adventurous phases of the work done by the Hudson Bay Company.

"Westward Ho!" and "Two Years Ago" in two volumes each, and "Alton Locke" in one, have been added to Messrs. Macmillan & Co.'s "Pocket Edition" of the novels of Charles Kingsley, and continue that very neat and serviceable publication. We could have wished, indeed, for a size of type one degree larger, but there are now so many editions of these novels that nearly all possible tastes must be gratified by one or the other of them.

A new vest-pocket edition of the "Imitation" published at the Oxford University Press (Nelson & Sons) is a marvel of book-making. It is two inches square, one-third of an inch thick (morocco binding included) and contains 576 pages. The weight is something like half an ounce. This wonder is made possible by the India paper on which the booklet is printed, paper so thin that it might be a fabric woven of the spider's web, yet so strong that it is not easy to tear, and so opaque that the print is not seen through the page.

"Vernon Lee's" new volume of essays is to be entitled "Renaissance Fancies and Studies" and is to provide a sequel to "Euphorion." It will contain the following essays: "The Love of the Saints" (a study of the influence of the Franciscan movement on art), "The Imaginative Art of the Renaissance," "Tuscan Sculpture," a valedictory chapter on the value of similar studies (comprising an estimate of the late Walter Pater), and a biographical romance of the 15th century, called "A Seeker of Pagan Perfection."

If a man has to be "jumped upon," it is well that the job should be done with neatness and dispatch. This sometimes necessary work (however painful to its subject) is performed for President G. Stanley Hall in the November 8 issue of "Science," so thoroughly that even the *disjecta membra* are hardly to be found lying about. The victim of the process, in his capacity as editor of "The American Journal of Psychology," recently published the astonishing statement that "under the influence" of certain of his pupils "departments of experimental psychology and laboratories were founded at Harvard, Yale, Philadelphia, Columbia, Toronto, Wisconsin, and many other higher institutions of learning." This statement calls forth letters from Professor James of Harvard, Professor Ladd of Yale, Professor Baldwin, formerly of Toronto, and Professor Cattell, formerly of Philadelphia, and now of Columbia. Each of these gentlemen is very distinctly under the impression that he himself founded the department of experimental psychology in the university with which he is, or was, connected, and that neither President Hall nor his pupils had anything to do with the organization of the work. Like Coriolanus, they cry: "Alone I did it. Boy!" Even Wisconsin is not left standing to the credit of the Great American Claimant, for Professor Jastrow began the work there, and Professor Jastrow was a member of Johns Hopkins University before Dr. Hall. It seems that in the cases of Harvard and Yale, certain of Dr. Hall's pupils have acted temporarily as assistants in the psychological work, and upon two or three facts of this sort President Hall has built up his curious *ex post facto* theory of the greatness of his influence. We would suggest that the phenomena of megalomania might profitably be investigated in the laboratory of Clark University.

List of New Books.

[*The following list, containing 214 titles, includes books received by* The Dial *since its last issue.*]

EDUCATION.—BOOKS FOR SCHOOL AND COLLEGE.

Means and Ends of Education. By J. L. Spalding. 16mo, pp. 232. A. C. McClurg & Co. $1.

Psychology in Education. By Rurie N. Roark. 12mo, pp. 312. American Book Co. $1.

Elementary Physical Geography. By Ralph S. Tarr, B.S., author of "Economic Geology of the United States." Illus., 12mo, pp. 488. Macmillan & Co. $1.40.

Harmony and Counterpoint, with Exercises. By T. H. Bertenshaw, B. A. 12mo, pp. 290. Longmans' Music Course. $1.

The Sketch Book. By Washington Irving; edited by William Lyon Phelps, A.M. Students' edition; 12mo, pp. 544. G. P. Putnam's Sons. $1.

Organic Chemistry: The Fatty Compounds. By R. Lloyd Whiteley, F.I.C. Illus., 12mo, pp. 291. Longmans, Green, & Co. $1.

A History of Greece for Colleges and High Schools. By Philip Van Ness Myers, L.H.D., author of "A History of Rome." Illus., 12mo, pp. 577. Ginn & Co. $1.40.

Eight Orations of Lysias. Edited, with introduction, notes, etc., by Morris H. Morgan, Ph.D. With portrait, 12mo, pp. 223. Ginn & Co. $1.50.

A German Reader for Beginners. With notes and vocabulary by Charles Harris. 12mo, pp. 355. Henry Holt & Co. $1.

A Practical German Grammar. By Calvin Thomas. 12mo, pp. 411. Henry Holt & Co. $1.12.

Scott's Woodstock. Edited by Bliss Perry, M.A. With portrait, 12mo, pp. 566. Longmans' "English Classics." $1.

Defoe's Journal of the Plague Year. Edited, by George Rice Carpenter. With portrait, 12mo, pp. 253. Longmans' "English Classics." 75 cts.

Zoölogy for High Schools and Academies. By Margaretta Burnet. Illus., 12mo, pp. 216. American Book Co. 75 c.

The First School Year, for Primary Workers. By Katherine Beebe. 16mo, gilt top, pp. 147. The Werner Co.

Bilder aus der Deutschen Litteratur. Von J. Keller. 12mo, pp. 225. American Book Co. 75 cts.

Three German Tales. Edited, with introduction, notes, etc., by A. B. Nichols. 16mo, pp. 226. Henry Holt & Co. 60 cts.

Specimens of Prose Description. Compiled and edited by Charles Sears Baldwin, Ph.D. 16mo, pp. 149. Holt's "English Readings." 50 cts.

Specimens of Narration. Chosen and edited by William T. Brewster, M.A. 16mo, pp. 209. Holt's "English Readings." 50 cts.

Select Minor Poems of John Milton. Edited by James E. Thomas, B.A. With portrait, 12mo, pp. 123. Silver, Burdett & Co. 48 cts.

The Vicar of Wakefield. By Oliver Goldsmith. Edited by Homer B. Sprague, A.M. With portrait, 12mo, pp. 201. Silver, Burdett & Co. 48 cts.

Scott's Lady of the Lake. Edited by Homer B. Sprague, A.M. With portrait, 12mo, pp. 224. Silver, Burdett & Co. 48 cts.

Practical Lessons in English. By Hubert Gray Buehler. 12mo, pp. 152. Harper & Bros. 50 cts.

Roman Life in the Days of Cicero. By the Rev. Alfred J. Church, M.A. 16mo, pp. 291. Macmillan's "School Library." 50 cts.

Stories from Virgil. By the Rev. Alfred J. Church, M.A. 16mo, pp. 266. Macmillan's "School Library." 50 cts.

The Letter of James the Just. Arranged for college classes by M. Woolsey Stryker, D.D. 12mo, pp. 67. Ginn & Co. 85 cts.

Contes et Légendes, 1ère Partie. Par H. A. Guerber. 16mo, pp. 183. American Book Co. 60 cts.

Cicero's De Senectute. Edited by Frank Ernest Rockwood, A.M. 12mo, pp. 159. American Book Co. 90 cts.

Cicero's De Senectute. Edited by E. S. Shuckburgh, M.A.; revised by James G. Egbert, Jr., Ph.D. 24mo, pp. 182. Macmillan's "Elementary Classics." 40 cts.

Essays by Charles Lamb. 16mo, pp. 112. Maynard's "English Classic Series." 24 cts.

Utopia. By Sir Thomas More. With introduction, etc. 24mo, pp. 136. Maynard's "English Classic Series." 24 cts.

Pupils' Outline Studies in the History of the U. S. By Francis H. White, A.M. 8vo, pp. 111. American Book Co. 30 cts.

The Werner Primer, for Beginners in Reading. By F. Lilian Taylor. Illus., 12mo, pp. 112. The Werner Co. 30 cts.

Stifter's Das Heidedorf. Edited by Max Lentz. 12mo, pp. 80. Am. Book Co. 25 cts.

Shakespeare's As You Like It. 12mo, pp. 102. Am. Book Co.'s "Eclectic English Classics." 20 cts.

HISTORY.

Turning on the Light: A Dispassionate Survey of President Buchanan's Administration from 1860 to its Close. By Horatio King. With portrait, 8vo, gilt top, pp. 419. J. B. Lippincott Co. $2.

Reconstruction During the Civil War in the United States of America. By Eben Greenough Scott. 12mo, gilt top, pp. 432. Houghton, Mifflin & Co. $2.

Social England: A Record of the Progress of the People. By various writers; edited by H. D. Traill, D.C.L. Vol. IV., From the Accession of James I. to the Death of Anne; 8vo, uncut, pp. 632. G. P. Putnam's Sons. $3.50.

London and the Kingdom: A History. By Reginald R. Sharpe, D.C.L. In 3 vols; Vol. III., with facsimile frontispiece, 8vo, pp. 565. Longmans, Green, & Co. $3.50.

History of the People of Israel. By Ernest Renan. Vol. V., Period of Jewish Independence and Judea under Roman Rule, with Index. 8vo, gilt top, pp. 387. Roberts Bros. $2.50.

The Beginning of the Middle Ages. By the late R. W. Church, M.D. 12mo, uncut, pp. 269. Macmillan & Co. $1.50.

Outline History of Italy from the Fall of the Western Empire. By Elizabeth M. Sewell; with preface by Lucy H. M. Soulsby. 16mo, pp. 283. Longmans, Green, & Co. 90 cts.

A Lecture on the Study of History. By Lord Acton, LL.D. 12mo, uncut, pp. 142. Macmillan & Co. 75 cts.

The Campaign of Trenton, 1776-77. By Samuel Adams Drake. Illus., 16mo, pp. 115. Lee & Shepard. 50 cts.

BIOGRAPHY AND MEMOIRS.

The Private Life of Warren Hastings, First Governor-General of India. By Sir Charles Lawson. Illus. in photogravure, etc., 8vo, pp. 254. Macmillan & Co. $3.50.

The Life and Times of John Kettlewell, with Details of the History of the Nonjurors. By the author of "Nicholas Ferrar"; edited by the Rev. T. T. Carter, M.A. With portrait, 12mo, uncut, pp. 273. Longmans, Green, & Co. $1.75.

The Life of John Morton, Archbishop of Canterbury. By R. I. Woodhouse, M.A. 12mo, uncut, pp. 168. Longmans, Green, & Co. $1.75.

Pioneer Work in Opening the Medical Profession to Women: Autobiographical Sketches. By Dr. Elizabeth Blackwell. 12mo, pp. 267. Longmans, Green, & Co. $1.50.

Charles Lyell and Modern Geology. By Prof. T. G. Bonney, D.Sc. With portrait, 12mo, pp. 224. Macmillan's "Century Science Series." $1.25.

Famous Leaders among Women. By Sarah Knowles Bolton, author of "Famous Leaders among Men." Illus., 12mo, pp. 356. T. Y. Crowell & Co. $1.50.

Washington in his Library and Life. By Rev. Eliphalet Nott Potter, D.D. With portrait, 16mo, pp. 220. E. & J. B. Young & Co. 75 cts.

GENERAL LITERATURE.

A Victorian Anthology, 1837–1895: Selections Illustrating the Editor's Critical Review of "Victorian Poets." Edited by Edmund Clarence Stedman. With 2 photogravures, 8vo, gilt top, pp. 744. Houghton, Mifflin & Co. $2.50.

Anima Poetæ from the Unpublished Note-Books of Samuel Taylor Coleridge. Edited by Ernest Hartley Coleridge. 8vo, gilt top, pp. 271. Houghton, Mifflin & Co. $2.50.

Browning Studies: Being Select Papers by Members of the Browning Society. Edited, with introduction, by Edward Berdoe, author of "The Browning Cyclopædia." 8vo, uncut, pp. 331. Macmillan & Co. $2.25.

Little Rivers: A Book of Essays in Profitable Idleness. By Henry Van Dyke. Illus., 12mo, gilt top, uncut, pp. 291. Chas. Scribner's Sons. $2.

The Writings of Thomas Jefferson. Collected and edited by Paul Leicester Ford. Vol. VI., 1792–1794; 8vo, gilt top, uncut, pp. 521. G. P. Putnam's Sons. $5.

Lectures and Essays. By Henry Nettleship, M.A.; edited by F. Haverfield, M.A. Second series; with portrait and memoir, 12mo, uncut, pp. 269. Macmillan & Co. $1.90.

The Household of Sir Thos. More. With introduction by the Rev. W. H. Hutton, B.D. Illus., 12mo, gilt top, uncut, pp. 295. Chas. Scribner's Sons. $2.25.

Gallica, and Other Essays. By James Henry Hallard, M.A. 8vo, uncut, pp. 157. Longmans, Green, & Co. $2.50.

Occasional and Immemorial Days. By the Rev. A. K. H. Boyd, D.D., author of "Twenty-five Years of St. Andrews." 12mo, uncut, pp. 318. Longmans, Green, & Co. $2.

The Great Galeoto, and Folly or Saintliness: Two Plays. By José Echegaray; trans. by Hannah Lynch. 8vo, uncut, pp. 196. Lamson, Wolffe, & Co. $1.50.

Colonial Dames and Good Wives. By Alice Morse Earle. 12mo, pp. 315. Houghton, Mifflin & Co. $1.50.

Cousin Anthony and I: Some Views of Ours. By Edward Sandford Martin, author of "Windfalls of Observation." 12mo, pp. 225. Chas. Scribner's Sons. $1.25.

Francis Bacon and His Shakespeare. By Theron S. E. Dixon. 12mo, gilt top, pp. 461. Chicago: Sargent Pub'g Co. $1.50.

American War Ballads (1725–1865). Edited by George Cary Eggleston. Two vols. in one; illus., 18mo, gilt top, uncut, pp. 504. G. P. Putnam's Sons. $1.50.

Thoughts from the Writings of Richard Jefferies. Selected by H. S. H. Waylen. 12mo, gilt top, uncut, pp. 127. Longmans, Green, & Co. $1.25.

Other Times and Other Seasons. By Laurence Hutton. With portrait, 24mo, pp. 181. Harper & Bros. $1.

Charm and Courtesy in Letter-Writing. By Frances Bennett Callaway. 16mo, gilt top, pp. 250. Dodd, Mead & Co. $1.

Knowledge and Culture. By Henry Matson, author of "References for Literary Workers." 16mo, pp. 170. A. C. McClurg & Co. 75 cts.

Orations, Addresses, and Club Essays. By Hon. George A. Sanders, M.A. With portrait, 12mo, pp. 400. Rand, McNally & Co.

POETRY.

The Tenth Muse, and Other Poems. By Sir Edwin Arnold, M.A., author of "The Light of Asia." 12mo, uncut, pp. 159. Longmans, Green, & Co. $1.50.

In the Young World. By Edith M. Thomas. 12mo, gilt top, pp. 109. Houghton, Mifflin & Co. $1.50.

The Viol of Love. By Charles Newton-Robinson. 12mo, uncut, pp. 56. Lamson, Wolffe, & Co. $1.50.

From Dreamland Sent. By Lilian Whiting. 16mo, gilt top, pp. 133. Roberts Bros. $1.25.

The White Wampum: A Book of Indian Verse. By E. Pauline Johnson. 12mo, uncut, pp. 88. Lamson, Wolffe, & Co. $1.50.

The Vacant Chair, and Other Poems. By Henry Stevenson Washburn. Illus., 12mo, gilt top, pp. 250. Silver, Burdett & Co. $1.25.

Skeleton Leaves. By Hedley Peek (Frank Leyton). New edition; 16mo, uncut, pp. 127. Longmans, Green, & Co. $1.

Beside the Narraguagus, and Other Poems. By Arthur John Lockhart. 24mo, gilt top, uncut, pp. 112. Peter Paul Book Co. $1.

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